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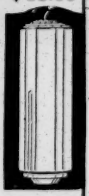

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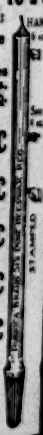

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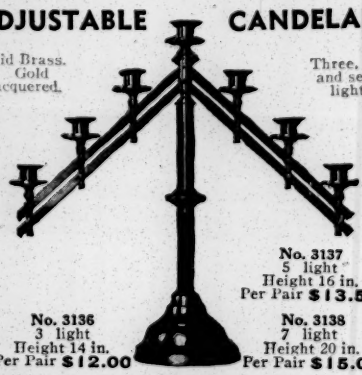

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THE ECCLESIASTICAL REVIEW

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HISTORIANS IN THE AMERICAN HIERARCHY.

A FACTOR frequently mentioned in the retrospect of Catholic historical scholarship in the United States is the allegedly small number of the American hierarchy who have contributed to the literature of American Catholic history. The reason for it is often given as due to the ceaseless demands upon the time and energy of our bishops in keeping abreast of the material and spiritual development of the Faith in this country. Bishops and archbishops had had to march sturdily and constantly side-by-side with the tremendous American pilgrimage under Christ which began soon after John Carroll was consecrated first Bishop of Baltimore in 1790. All individual interest in the chronicling of our advance into all parts of the republic has been absorbed, we are told, in the multitude of missionary duties that have crowded the lives of our spiritual leaders; and it is assumed that only within our own generation —and that quite latterly—is adequate leisure for study, research and writing possible.

The singular thing is that upon examination this judgment is found to be quite in contrast to the actual facts. Compared with many other spiritual or intellectual groups in the United States, no one body of learned men has produced more scholarly contributions to the religious history of the nation than the bishops and archbishops of the Catholic Church here. Leaving aside their correspondence with the Holy See and with the missionary societies of Lyons-Paris, Vienna and Munich which is printed in the *Annales* and the *Berichte* of these charitable organizations, and leaving aside also their numerous Pastorals,

many of which are of high historical value, the list of publications from the pens of our hierarchy is already a long one; even when, as in this paper, that list be confined to the bishops and archbishops who have gone to their eternal reward.

Out of the three hundred and ninety-one prelates mentioned in the "Chronological List of the Bishops of the United States" which the late Bishop Owen P. Corrigan of Baltimore printed in the *Records* of the American Catholic Historical Society of Philadelphia (December, 1924), over forty names might be selected of those who have made a lasting contribution to American Catholic historiography. Their writings in general are concerned with the following: reminiscences of their own times, historical apologetics, lives of priests, episcopal biography, history of religious orders, State and Church, modern ecclesiastical history, the papacy, diocesan history, local Catholic history, the loss and gain problem, history of Catholic education, parish history, the Irish race in the United States, the Catholic laity, and ecclesiastical historiography.

It may prove interesting as well as instructive to mention some of the principal writings of our bishops and archbishops to these various fields of our Catholic American past.

Historical apologetics begins with John Carroll's *Address to the Roman Catholics of the United States of America* (Annapolis, 1784), a reply to the *Letter to the Roman Catholics of the City of Worcester* (England), issued earlier that same year by the apostate American ex-Jesuit Charles Wharton. Between that date and that of the great debates—Hughes-Breckinridge, Purcell-Campbell—of the 'thirties, the leader in this field is undoubtedly John England, Bishop of Charleston (1820-1842), who founded the *United States Catholic Miscellany* (1822) for the express purpose of meeting the historical objections against our Faith which swarmed all over the Protestant newspapers and periodicals of that day. The list of Dr. England's historical essays is too lengthy to be included in this short survey of the subject. It will be found in the writer's *Life and Times of John England* (Vol. II, pp. 415-417). Some, however, deserve mention: *Calumnies of J. Blanco White,* the notorious Irish priest of Seville, Spain, whose apostacy created quite a stir in Anglican circles at the beginning of the nineteenth century and whose *Evidences against Catholicism*

was printed by a group of thirty-two ministers, headed by Bishop James Kemp, of the Protestant Episcopal Church of Maryland and the District of Columbia, at Georgetown, D. C., in 1826; *On the Residence of St. Peter in Rome; English Ecclesiastical Laws; The Moral Character of Several Popes; History of the Waldenses; Bull of the Crusades* and *Catholicity in North America;* the celebrated *Letter to Lyons* (1836) on the loss and gain problem; *Domestic Slavery; Letters on Civil and Political Duties* to the Catholics of Charleston; and, not to prolong the list, the outstanding historical contribution he made in his Address before Congress in 1826, which was printed that year and widely read and admired.

The two debates mentioned above will undoubtedly be considered the peak of this class of historical literature. The debate between John Hughes (Bishop of New York: 1842-1850; Archbishop of New York: 1850-1864) and the Rev. John Breckinridge, the flower of Princeton scholarship, is published in two volumes—*Controversy between Hughes and Breckinridge* (1833), which appeared serially in *The Presbyterian* and *The Catholic Herald* of Philadelphia, and *Oral Discussion on the Question: Is the Roman Catholic Religion, in any or in all its Principles or Doctrines inimical to civil or religious Liberty?* (1836). The debate between John Purcell (Bishop of Cincinnati: 1833-1850; Archbishop of Cincinnati: 1850-1883) and Alexander Campbell, founder of the Campbellites, was printed in 1838 under the title—*A Debate on the Roman Catholic Religion.* These volumes are forgotten to-day but they are among the most valuable historico-apologetical writings in the English language. The success of Hughes and Purcell was so generally conceded by intelligent non-Catholics that this means of attacking the Church was thereafter carefully avoided by the opponents of Catholicism. Moreover, as is well known, the canon law of the Church has always been unfavorable to these public contests.

Only one other occurred—at long range—that between Archbishop Kenrick of Baltimore and Bishop John Henry Hopkins of Vermont which appeared in 1837, *A Vindication of the Catholic Church in a Series of Letters,* and which Kenrick later (1845, 1848) republished in an enlarged form; the final edition (1855) appeared under the title *The Primacy of the Apos-*

tolic See Vindicated, and it remains to-day as it was nearly a century ago one of the most erudite Catholic works ever printed in the United States. His brother, Peter Richard Kenrick (Bishop of St. Louis: 1843-1847; Archbishop of St. Louis: 1847-1896), contributed to this field a scholarly historico-theological work, *The Validity of Anglican Ordinations Examined* (1841), and a *History of the Holy House of Loretto* (1842), the historicity of which was under discussion at the time. To these may be added the Address made by Archbishop Hughes before both Houses of Congress on *Christianity, the only Source of Moral, Social and Political Regeneration* (1847), which is printed in his *Works* (Vol. I, pp. 558-573).

Diocesan history would naturally attract many of our bishops since they were the inheritors of the apostolic work of their predecessors—*potentes a saeculo viri famosi*—and it is in this field of historiography that our greatest indebtedness to them lies. Archbishop Blanchet of Oregon (1846-1880) contributed a valuable series of articles on the Oregon Missions to the *Catholic Sentinel* of Portland, Oregon, which have recently been published as *Early Catholic Missions in Oregon* (Seattle, Wash., 1932); volume one contains Blanchet's *Historical Sketches of the Catholic Church in Oregon during the first Forty Years (1838-1878)* and volume two has as an insert the famous "Catholic Ladder" which Blanchet made in 1842. Bishop Alerding of Fort Wayne (1857-1907) published two important works—a *History of the Church in the Diocese of Vincennes* (1883), and *The Diocese of Fort Wayne* (1907). To Bishop Baraga (Sault Ste. Marie: 1857-1866; Marquette: 1866-68), one of the greatest of all Indian scholars, we owe not only catechisms, dictionaries and religious works in the Chippewa dialect but also an invaluable retrospect—*On the Manners and Customs of the Indians* (in Slovenian, Laibach, 1837)—which forms the initial chapter to Michigan Catholic history. It is to be regretted that the name of Simon William Gabriel Bruté (Bishop of Vincennes: 1834-1839) can not be included here; for we know from the mass of documents he left behind that he had planned a history of all the dioceses of the United States. (A map made in preparation for this work will be found in fac-simile in the writer's *Life of John Carroll,* Appendix, vol. I.). James Roosevelt Bayley (Bishop of

Newark: 1853-1872; Archbishop of Baltimore: 1872-1877) was undoubtedly gifted with historical ability. His *Brief Sketch of the History of the Catholic Church on the Island of New York* (1853) is indispensable for the Catholic historian of that archdiocese. Other diocesan histories written by our bishops are: Louis De Groesbriand (Bishop of Burlington: 1853-1899), *Catholic Memoirs of Vermont and New Hampshire* (1886); Austin Dowling (Bishop of Des Moines: 1912-1919; Archbishop of St. Paul: 1919-1930), "History of the Diocese of Providence", in the *History of the Catholic Church in the New England States* (2 vols., Boston, 1899); John Stephen Michaud (Bishop of Burlington: 1899-1908), "History of the Diocese of Burlington", in this same collection; John Joseph Hogan (Bishop of St. Joseph, Missouri: 1868-1880; Bishop of Kansas City, Missouri: 1880-1913), *On the Missions in Missouri: 1857-1868* (1892); John Baptist Salpointe (Archbishop of Santa Fe: 1885-1894), *Soldiers of the Cross,* containing the ecclesiastical history of New Mexico, Arizona and Colorado (1898); and John Timon (Bishop of Buffalo: 1847-1867), *Missions in Western New York and Church History of the Diocese of Buffalo,* (1862). To these should be added Cardinal Gibbons's "Reminiscences of the Vicariate-Apostolic of North Carolina", Archbishop Odin's "Missionary Life in Texas Fifty Years Ago", and Bishop Shahan's "Catholic Church in Connecticut", all of which were printed by the United States Catholic Historical Society of New York. Partially diocesan in scope are: Bishop Maes—*History of the Catholic Church in Monroe City and County* (1888); Francis Janssens (Bishop of Natchez: 1881-1888; Archbishop of New Orleans: 1888-1897)—*Sketch of the Catholic Church in the City of Natchez* (1886); John Martin Henni (Archbishop of Milwaukee: 1875-1881)—*Ein Blick in's Thal des Ohio* (1836); and Archbishop Martin John Spalding—*Sketches of the Early Catholic Missions in Kentucky* (1844). Philip J. Garrigan (Bishop of Sioux City, Iowa: 1902-1919) has left us two interesting brochures—*The Church in Sioux City* and *The Church in the Diocese of Sioux City* (1918).

Many of our bishops have been members of the religious orders; but apart from Stephen Ryan (Bishop of Buffalo: 1868-1896) who has given us a succinct history of the "Early

Lazarist Missions and Missionaries in the United States" (*United States Catholic Historical Magazine,* Vol. I, 1887), the chief work in this field has been done by Charles Warren Currier (Bishop of Matanzas: 1913-1915) who wrote: *Carmel in America: a Centennial History of the Discalced Carmelites in the United States* (1894) and a *History of the Religious Orders* (1897). These are only two from a large number of literary and historical works from his busy pen.

Two of our bishops have written lives of the clergy. Michael Augustine Corrigan (Bishop of Newark: 1873-1880; Archbishop of New York: 1885-1902) is the author of a "Register of the Clergy laboring in the Archdiocese of New York from the Early Missions to 1885", which appeared in the *United States Catholic Historical Magazine* (1889). A more elaborate sketch of this kind is that by Camillus Maes (Bishop of Covington: 1885-1915)—*Life of Rev. Charles Nerinckx: with a chapter on the early Catholic Missions of Kentucky; copious Notes on the Progress of Catholicity in the United States of America from 1800 to 1825; an Account of the establishment of the Society of Jesus in Missouri; and an Historical Sketch of the Sisterhood of Loretto in Kentucky, Missouri, New Mexico, etc.* (1880).

One of the most painstaking tasks in the field of episcopal biography is that completed by the late Bishop Corrigan of Baltimore who gathered the data for a "Chronology of the Catholic Hierarchy of the United States" which was published in the *Catholic Historical Review* (Vols. I-III, 1915-1917). Archbishop Bayley, who has already been mentioned, showed considerable advance in historical technique when, some twenty years after his history of the Church in New York City was issued, he published the *Memoirs of the Right Reverend Simon William Gabriel Bruté, D.D., first Bishop of Vincennes; with Sketches describing his Recollections of Scenes connected with the French Revolution, and Extracts from his Journal* (1876). John Farley (Archbishop of New York: 1895-1918: Cardinal, 1911) wrote *The Life of John Cardinal McCloskey, first Prince of the Church in America: 1810-1885* (1918); John Ireland (Archbishop of St. Paul: 1888-1918) contributed a "Life of Bishop Cretin", to *Acta et Dicta* (Vol. IV, 1916); and Martin Marty (Bishop of Sioux Falls 1889-1895; St. Cloud: 1895-

1896) wrote the life of *Johann Martin Henni, erster Bischof und Erzbischof von Milwaukee* (1888). Martin John Spalding (Bishop of Louisville: 1850-1864; Archbishop of Baltimore: 1864-1872) gave us a priceless work in the *Sketches of the Life, Times and Character of the Rt. Rev. Benedict Joseph Flaget, First Bishop of Louisville* (1852); and his nephew, John Lancaster Spalding (Bishop of Peoria: 1877-1908; titular Archbishop: 1908-1916) wrote his uncle's biography—*Life of the Most Rev. M. J. Spalding, D.D., Archbishop of Baltimore* (1873).

Histories of our Catholic educational institutions from the pens of our prelates are few, though as is well known, no other subject from the doctrinal and disciplinary viewpoint has been so generously treated in Pastorals as this. The contributions of Archbishop Hughes are in themselves history. His numerous speeches during the controversy on the School Question (1840-41) are filled with historical, and even political, interest, since he carried the controversy to the polls. It will be remembered that the project of a Catholic University was first formally mentioned by our prelates at the II Plenary Council of Baltimore (1866). This created some agitation at the time; and from that year until 1884, when the final decision was made, many articles over the signatures of our bishops appeared in Catholic periodicals here and abroad on the subject. The most erudite of these are the contributions made by Thomas A. Becker (Bishop of Wilmington: 1868-1886; Bishop of Savannah: 1886-1899) to the *American Catholic Quarterly Review.* The foremost name among the American bishops of the past in this field is that of John Lancaster Spalding in whose published *Essays and Reviews* (1877) can be read a profound study of the comparative influence of Catholic and of Protestant education on national prosperity. Added to these are the published articles of John J. Keane (Rector of the Catholic University: 1888-1896; Archbishop of Dubuque 1900-1911) on the place of the Catholic University of America in the historic stream of higher learning in the Church (*Catholic World,* 1887-1889), and Bishop Shahan's essays on the same subject in his *House of God* (1905). A model provincial history of our Catholic schools is that by Bishop Owen B. Corrigan—*History of the Catholic Schools of the Archdiocese of*

Baltimore (1924). Louis Sebastian Walsh (Bishop of Portland, Maine, 1906-1924), while superintendent of Catholic schools in Boston, wrote *The Early Irish Schools of Lowell, Massachusetts* (1901), and an *Historical Sketch of the Catholic Parochial Schools in the Archdiocese of Boston* (1901). Many of the addresses and lectures of that great champion of Catholic education, Bernard McQuaid (Bishop of Rochester: 1868-1909), were published in pamphlet form.

Ireland naturally has not been forgotten by those of her sons who rose to ecclesiastical eminence in this country. Here certain names stand out as having contributed lasting essays on the subject. John England's *Works* have many contributions which deserve to be mentioned. His *Epochs of Irish History* in 1824 is a masterpiece (Messmer ed., Vol. VII, 395-424). John Hughes' *Works* (Kehoe ed., 1866) contain several historical papers on Ireland. He is seen at his best in *Antecedent Causes of the Irish Famine* (1847). Of far more scholarly worth are the *Religious Mission of the Irish People and Catholic Colonization* by Archbishop J. L. Spalding (1880), and Cardinal Gibbons's "Irish Immigration to the United States", reprinted in his *Retrospect of Fifty Years* (1916). Nor should Bishop Stang's *Germany's Debt to Ireland* (1889) be forgotten in this part of our bibliography. To these names scores of printed addresses and sermons by our hierarchy might be added.

On the subject of the papacy as well as on the relations of Church and State (during the years these prelates wrote, the two were inevitably interwoven), Archbishop Hughes has a whole series of essays in the first volume of his printed *Works*, and Archbishop Ireland's two volumes—*The Church and Modern Society* (1903)—are an important phase of the American attitude toward the papacy. Bishop James Whalen, O.P. (Bishop of Nashville: 1860-1864) published a *Catena Aurea, or Golden Chain of Evidences for Papal Infallibility* (1871).

A compilation in the field of general Church history for which students will ever be grateful is Bishop Stang's *Historiographia Ecclesiastica* (Louvain, 1897). Archbishop Martin J. Spalding published (1866) his *Miscellanea* which contains in Part I a succinct history of the Church and a series of some

twenty historical essays on various aspects of general Church history, together with some chapters on American Church history. Thomas Sebastian Byrne who later became Bishop of Nashville (1894-1923), while professor of Church history at Mount St. Mary's Seminary, Cincinnati, in collaboration with his colleague, Rev. Dr. F. J. Pabish, published in three large volumes a translation of Alzog's *Manual of Universal Church History* (1874). Bishop Stang's *Life of Martin Luther* (1897) also belongs to this category. Bishop Thomas J. Shahan's contributions—*The Blessed Virgin in the Catacombs, The Beginnings of Christianity, The Middle Ages, St. Patrick in History, The House of God* and other works, all written before his appointment to the rectorship of the Catholic University of America (1909), emphasize the fact that he seemed destined to become Catholic America's most prolific historian.

American Church history has not been neglected. As already remarked, Bishop Bruté projected the first general sketch of our American Catholic past in a work to be entitled *Catholic America.* Archbishop Hughes contributed two valuable surveys to the topic—*The Catholic Chapter in the United States* (1852) and *The Present Condition and Prospects of the Catholic Church in the United States* (1856). Archbishop J. L. Spalding wrote a centennial essay—"The Catholic Church in the United States: 1776-1876" (*Essays and Reviews,* pp. 9-49), which ably supplements John Gilmary Shea's admirable summary on the same topic. Bishop Shahan contributed to the first number of the Louvain *Revue d'Histoire Ecclésiastique* a good general description of our Church in an article, "L'Histoire de l'Eglise Catholique des Etats-Unis" (Vol. I, pp. 679-684), and Bishop Maes has an article in the *Correspondant* (January, 1901) entitled "Le Catholicisme aux Etats-Unis durant le xix^{e} Siècle", which should be better known. *The North American Review* (March, 1909) published Cardinal Gibbons's sturdy reply to our critics—*The Church and the Republic.* It may not be generally known that Archbishop Messmer (Milwaukee: 1903-1929) had gathered a considerable mass of documents for a history of Cahenslyism. The only formal general treatise on the subject is that by Bishop Thomas O'Gorman (Sioux Falls, S. D.: 1895-1921)—*A History of the Roman Catholic Church in the United*

States (Vol. IX, The American Church History Series, 1907). Cardinal Gibbons has given us his *Personal Reminiscences of the Vatican Council* (1916). The loss and gain problem attracted the attention of our prelates at the time of the Cahensly *Memorial.* Archbishop Regis Canevin (Bishop of Pittsburgh: 1904-1921) contributed several valuable studies on the subject—*An Examination historical and statistical into the Losses and Gains of the Catholic Church in the United States from 1790 to 1910* (1912). His "Loss and Gain Problem (1800-1916)" in the *Catholic Historical Review* (January, 1917) embodies a summary of all his researches on the subject. Edgar Wadhams (Bishop of Ogdensburg: 1872-1891) has given us an insight into the American "Oxford Movement" in his *Reminiscences* (1893).

This selected bibliography of historical writings by the Catholic hierarchy of the United States might be considerably augmented if there were added all the essays our bishops and archbishops have contributed to the Catholic periodical press during the period under survey. The fact is that the interest of our prelates in Church history in general, in American Church history in particular and in the history of the various aspects of Catholic life and action in this country has been in the past far wider in extent than is generally known. There are, indeed, in the writer's opinion some *lacunae* in this catalogue of their writings; but the bibliography as presented will no doubt give sufficient reflexion to all who are interested in this phase of Catholic American literature. Moreover, in confining the list to those of our prelates who are no longer with us, we are depriving the student of many other important and valuable works, the latest of which is that rich treasure-house for the interpretation of contemporary American Catholic history—the *Recollections of Seventy Years* by His Eminence, the Cardinal Archbishop of Boston.

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WHO WROTE THE "ADORO TE"?

IT USED TO BE SAID that two mundane facts were permanent: the Catholic Church and the Czaristic régime. We know what happened to the latter. And were not our faith in the former divinely bulwarked we would find it tottering before the many changes we have seen in her during our generation. The insoluble Roman Question has proven soluble despite the vehement arguments of forty or fifty years ago to the effect that the Pope could never surrender the patrimony of Peter. The mite that remains of it while preserving the essence shows what a determined papal statesman with vision can do. The revelations of the matrimonial courts make one rub one's eye if he was schooled in the theology expounded half a century ago. The closer study of even such an apparently innocuous devotion as that of the Sacred Heart, now an accepted commonplace, shows us the Sacred Congregation of Rites in 1765 with the insouciance of the Supreme Court of the United States reversing "its previous decision of 10 July, 1729."

These things we accept placidly as utterances of the highest authority and as not greatly affecting our own intimate life. But when the erudite Bollandists calmly inform us that a recent book [1] demonstrates that in spite of the attribution officially given by the Sacred Congregation of Rites in the *editio typica* of the Missal in the Preces *pro opportunitate dicendae post missam,* to wit *Rhythmus Thomae Aquinatis,* our beloved *Adoro te devote* must not be given to the Angelic Doctor, and furthermore that St. Ignatius in the same fell manner is deprived of the glory of being the author of the *Anima Christi,*[2] one feels that his whole devotional life is tottering, so great is the hold of tradition.

Mistrusting the accuracy of the redoubtable Bollandists thus ruthlessly confirming the criticism that wrests these great devotional prayers from the authors to whose illustrious names they have been attributed for centuries, and at least in the question

[1] *Auteurs Spirituels et Textes Devots du Moyen Age Latin,* Dom. A. Wilmart, O.S.B., Paris, 1932.

[2] *Analecta Bollandiana,* Tomus LII, fas. 1 and 2, p. 99. The exact words: "Quant à ranger *l'Adoro Te* parmi les ouvrages poétiques de S. Thomas... il faut bien y renoncer . . . la célebre prière *Anima Christi,* qui n'est certainements pas de S. Thomas et encore moins de S. Ignace."

of the *Adoro te* with the approbation of the Church, the doubter eagerly seeks for the facts and finds them in what is a remarkable and fascinating book. The erudition of the author is appalling, the painstaking care evidenced by the fact that every statement is buttressed by references, documented, as the French put it, the enormous number of interesting fragments of theological learning as well as of liturgical history render the book one of the most valuable in recent studies of devotional life.

In the hope of arousing interest in its entire contents it may not be amiss to endeavor to present *summatim* and as if *per capita* the section dealing with the *Adoro te.* It forms the 19th section of the volume and is entitled "The literary and textual tradition of the *Adoro te devote.*" Following Quinctilian's rule *ad captandam benevolentiam,* or the insinuating method of a dentist about to use one of his malevolent tools, the author begins by lauding the merits of his victim. "Who does not know, who does not feel that the *Adoro te* is a marvellous success, one of those harmonious and lovely compositions, at once rich and simple, which much more than books have served to form Catholic piety, and in which the latter recognizes its own spirit? The charming strophes are so familiar to our own lips, the devotion to the Eucharist is so closely associated with it, the attribution to St. Thomas, allowed without a discussion by tacit agreement, is so perfectly appropriate, it would seem that in retrospect the perspective appears perfect: a triumphal progress without shadows." Apparently one cannot imagine anything but a complete and unvarying success, achieved from its first appearance in the thirteenth century and then supported by the recognition of the Church, even though it is of a kind different from the liturgical Office of the Blessed Sacrament. It is obviously of the same character as the *Pange Lingua,* the *Sacris Sollemniis, Verbum Supernum,* and the great prose *Lauda Sion,* the whole guaranteed by the poetic and speculative genius of St. Thomas.

Thus far the bland exordium. But at once it develops that this short poem has "a history", and so it is not indiscreet but on the contrary supremely profitable to verify its claims. Moreover, as soon as an inquiry into the facts is begun troublesome questions arise.

Recently, it seems, a discussion has taken place as to some variants in the text. The most considerable difficulty was presented by the first few words. The views of the disputants were, as so often, contradictory and peremptory. Non-existent documents were offered in evidence. The confusion was increased by the solutions offered by the Dominicans in their natural desire to establish the best text. Père Raymond Louis wrote in 1920: "The true reading then is *Adoro te supplex* and not *Adoro te devote.*" [3]

In the following year the learned Thomist Bibliography remarked that the reading should be *Oro te devote.* Abbé Collard on the other hand, pointing out the difference in liturgical Latin between *Adoro* and *Oro,* claims that from the triple point of view, poetical, musical and theological, it is better to return to the ancient *Adoro te supplex.*

In such a conflict of opinions the obvious thing to do is to study all available Mss. This the author sets out to do with great patience, proposing also by the way to examine the question whether or not St. Thomas was indeed the author of the poem. This despite his acquaintance with the fact that the learned Dominican apologist, Père Mandonnet, declares that to him the authenticity is indisputable and as such accepted by an amazing lot of authorities: Batiffol; *The Eucharist;* Grabman, *Heiler,* among the Germans; Huizinga, *The Warning of the Middle Ages;* Jenkins, *The Legacy of the Middle Ages;* Phillimore, *The Hundred best Latin Hymns.* Julian in the *Dictionary of Hymnology* assumes apparently on insufficient evidence that St. Thomas wrote it in 1260.

In his examination Dom Wilmart remarks that there is an official text—that, namely, inserted in the *Gratiarum Actio* in the Roman Missal of Pius V. But he observes that even this text must yield to competent authority in spite of its acceptance as the work of St. Thomas from 1570 to 1920. He proceeds to offer what would appear upon a careful examination of the Mss. to be the most authentic text. The difference is slight, amounting to about twenty variants: but as compensation a new beauty is added to the poem.

[3] This version was used by another Dominican (Père Barge) in his chants for Benediction of the Blessed Sacrament (Tournai, 1909). About the same time in a collection of prayers attributed to St. Thomas, Père Sertillanges proposed to read: "I adore thee, deity, nobly concealed," stating that the modern version had one syllable too much for the metre and altered the sense.

Two disconcerting facts confront one on the very threshold of the examination: the *Adoro te* is practically known only in the manuscripts of the fifteenth century and these are very few in number. The first critical examination was due to a German philologist, F. J. Mone, in 1853. Under the inappropriate tiitle, *Compunctio S. Thomae de Aquino ad S. Eucharistiam*, he inserted the *Adoro te* in a large group of hymns relating to the Blessed Sacrament evidently dating from the last period of the middle ages. It appears in three manuscripts of the fifteenth century but is also found in one of the later fourteenth. The loose way in which in these collections attributions of many hymns and prayers are made to Ambrose, Anselm, Augustine, does not make for their accuracy and so weakens at once the attribution of this particular one to St. Thomas. What is quite definitely established by them, however, is that they all appertain to a gesture and a ceremony introduced into the liturgy of the Mass in the twelfth century, to the great development of piety toward the Eucharist, namely the Elevation of the consecrated species. The reason of the introduction is confused, but apparently an adequate explanation is found (1) in the instinctive desire of the faithful to contemplate the consecrated Host, and (2) in the reaction against the heresy of Berenger. That ceremony it would seem not only modified the ancient and unchanged canon, emphasizing the elevation as the culminating point of the Mass, but it gave a new direction to the devotion of the assistants at Mass, issuing in new forms of thinking and praying in the presence of the Blessed Sacrament. This, according to such authorities as E. Dumontet[4] and the well known English Jesuit, Father Thurston, in various articles in *The Month,* issued in processions, expositions and benedictions of the Blessed Sacrament now so common in our devotional exercises. "The solemn showing (at the Elevation) called for adhesion and adoration on the part of the Christian," remarks our author and thus explains the abundance of suitable hymns, etc. that soon amounted to a considerable Eucharistic literature, as is evident, from the collections that an examination of these ancient manuscripts has yielded. Among these apparently was the *Adoro*

[4] *Le desir de voir l'hostie et les origines de la devotion au Saint-Sacrement* (1926).

te, "homage of faith and love rendered to the Blessed Sacrament, perhaps the most touching homage of all that rose at the Elevation from the heart to the lips!" In all these hymns and prayers the thought of the approaching Communion is present and they therefore served as a suitable preparation for its reception. In this connexion an interesting question arises, namely, as to whether the *Adoro te* had not a close relation with the reception of Communion as Viaticum. It would seem that formerly the administration of Viaticum had somewhat the appearance of a shortened Mass. If this relation is granted it would explain the curious title prefixed to the *Adoro te* in later Mss., which ascribes its composition and recital by St. Thomas as he was dying. It may be considered then as established, that all such hymns or rhythms as the *Adoro te* were originally for use at the Elevation, henceforth a fixed ceremony. This fact enables us better to understand the poem.

The study of sixteen known manuscripts containing hymns of this sort, the earliest of which would be of the fourteenth touching the fifteenth century, reveals the amazing fact that such a hymn as the *Adoro te* should have been written in the thirteenth century and by the same hand that penned the Office of the Blessed Sacrament, an author with the reputation of the Angel of the Schools, and yet makes its first appearance so late in extant manuscripts. Three isolated Mss., one Italian, the other French, the third Austrian, dating from the late fourteenth century, are all that mention it. Even in the fifteenth century the *Adoro te* has not the vogue of the *Stabat Mater* or the *Jesu dulcis memoria.* The *Ave verum* is often found in French or English collections which contain no text of the *Adoro te.* Of the more than three hundred Books of the Hours in the *Bibliothéque Nationale* at Paris, only one contains it! The great libraries at London, Oxford and Cambridge are almost entirely without any copy of it. We owe it undoubtedly to its introduction into the Missal of Pius V in 1570 with the attribution to St. Thomas. But curiously enough it does not appear in the first draft of the *Gratiarum Actio* published in Paris in 1530.

A collation of the known Mss. gives the following as the most likely authentic text:

I. Adoro devote latens veritas
Te qui sub his formis vere latitas:
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.

II. Visus, gustus, tactus in te fallitur;
Sed solus auditus tute creditur.
Credo quidquid dixit, dei filius:
Nihil veritatis verbo verius.

III. In cruce latebat sola deitas;
Sed hic latet simul et humanitas;
Ambo tamen credens atque confitens
Peto quod petivit latro penitens.

IV. Plagas, sicut Thomas non intueor,
Meum tamen deum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.

V. O memoriale mortis domini,
Panis veram vitam praestans homini,
Praesta meae menti de te vivere,
Et te semper illi dulce sapere.

VI. Pie pellicane, Jesu domine
Me immundum munda tuo sanguine,
Cujus una stilla salvum facere
Totum mundum possit omni scelere.

VII. Jesu quem velatum nunc aspicio
Quando fiet illud quod tam cupio,
Ut te revelata cernens facie
Visu sim beatus tuae gloriae. Amen.

This be it remembered is a version representing the agreement of most of the Mss. and especially of what are considered the best. The variants in the others are quite numerous. The most striking departure from the official text occurs in the first verses.

The Mss. apparently agree on *veritas* instead of *deitas*. The poet, says our author, adores most profoundly because he believes; his faith is based upon the truth of the word of Jesus; Jesus is Himself the truth. Because Jesus is the truth, His presence in the Eucharist is truly accomplished. Consequently the sole disposition, the sole attitude before that Sacrament is

one of faith and adoration, entire submission. Essentially the *Adoro* is the poem of faith in the *Eucharist.* Not only is *latens veritas* justified by its intrinsic value, as it were, giving the orchestral motive or theme of the whole poem; but it is easily seen that in accordance with the essentially popular art of the poet it demanded such words *latens veritas* to correspond with the concluding words of the *vere latitas.* It is such repetitions, alliterations and play on words, indeed, that account for the pleasure we find in the poem. The author with great cleverness uses his words and syllables in such wise as to express the depth of his faith.[5]

Play on words: latens . . . latitas (1, v. 1. 2.); immundum munda . . . mundum (6, v. 2.) Secondary rhymes: His formis (1, v. 2); meum totum (1, v. 3); visus, gustus, tactus (2, v. 1); credens atque confitens (3, v. 3); una stilla (6, v. 3).

On the other hand the phrase *latens deitas* is an example of an inartistic repetition suggested probably by the first phrase in the third strophe; *latebat sola deitas.* Whilst *deitas* here is the exact term in opposition to *humanitas,* the same word in the first verse is out of place and valuable only for rhyme not sense.

There are two obligations to our *Adoro te devote:* first, there is a syllable in excess of the otherwise strictly observed meter; the other that it gives a clumsy rhyme. The fault lies in *te.* The conjecture *Oro te devote* is worse than the fault: whilst it supplies the proper intermediary rhyme it loses sight of the proper note of adoration emphasized in the following verses (1, v. 3-4) and introduces prematurely the theme of prayer. *Adoro te supplex* is more ancient: but it has not manuscript tradition and can be regarded only as an expedient; *Supplex* indeed, if the suggested exterior attitude is considered, as seems most proper, does not correspond to the showing and consequent contemplation suggested in *te contemplans* (1, v. 4) and *nunc aspicio* (7, v. 1). *Adoro devote* then rests in possession. It creates a difficulty, indeed, for the second verse which contains

[5] As examples of repetitions: *veritas, vere* (1, v. 1. 2); *veri*tatis, *verius* (2, v. 4); *Totum, totum* (1, v. 3. 4); *creditur, credo* (2, v. 2. 3); *credens* (3, v. 3); *credere* (4, v. 3); *late*bat, *late*t (3, v. 1. 2); *prae*stans, *praesta* (5, 2. 3); Alliterations: a*d*oro *d*evote (1v, 1); de*v*o*te* la*t*ens veri*t*as; gu*s*tus, *t*ac*t*us (2, v. 1); *v*eritatis *v*erbo *v*erius (2, v. 4); *m*eae *m*enti (5, v2); *p*ie *p*ellicane (6, v. 1).

its object or complement. Our author would prefer this reading: *Tu qui sub his formis* understanding Jesus Himself, *veritas* being in antecedent opposition, as in the official text: *Quae sub his figuris.* However he holds that we should read *formis* in preference to *figuris* and thinks that the substitution of *figuris* for *formis* is responsible for the unfortunate introduction of the superfluous *te* in the first verse.

Having thus established by a minute examination of all available manuscripts what is really the authentic text, our author proceeds to inquire into what for us is truly the most interesting question of all—what is to be said of the attribution of what we now must call the *Adoro devote* to St. Thomas Aquinas? The case is very simple. Outside the available pertinent manuscripts no evidence of a literary character has reached us. At least there is no mention of that attribution on the part of historians or other authors of the Middle Age from the thirteenth century, not even on the part of the Dominicans, who apparently had no deep interest in this presumptive work of their greatest Doctor. We are, therefore, sent back perforce to the manuscripts involved and *ad rem.* These may be divided into six classes, the category to be determined by the title given to the poem. In the first group of six the title ranges from a simple *Oratio* to *Oratio dicenda coram corpore Christi* and *Alia oratio* (*in elevatione sacratissimi corporis Christi*). The second group of three Mss. introduced *Oratio sancti Thomae de Aquino.* A third group of five is quite specific. The various titles are interesting:

1. *Compunctio sancti Thomae de Aquino ad Eucharistiam;*
2. *Ad sanctam eucharistiae Oratio beati Thomae;*
3. *Divi Thomae Aquinatis in corpus Christi hymnus;*
4. *Devota oratio beati Thomae de Aquino ad corpus Christi;*
5. *Oratio sancti Thomae Aquinatis ad venerabile sacramentum corporis Christi*

A fourth group of four introduces an important variant. There is question of a prayer of Thomas Aquinas: (a) at the elevation of the Body of Christ; (b) at the sight of the Body of the Lord; (c) when the Body of the Lord is brought down upon the altar; (d) to be said in honor of the Body of Christ by those wishing to receive.

The titles in the fifth group obviously allude to the personal use of the prayer by St. Thomas.

But the sixth group of seven titles furnish the most extraordinary information, first, that the prayer was used by St. Thomas when he received the Eucharist as Viaticum; and second, that he actually composed the verses in his very last hour!

Although grouped together to give an appearance of unity the titles in the first group are so arranged merely for the sake of clearness and convenience. In reality and historically the group is widely separated. There can be no question that the unanimity in the remaining five categories attributing *Adoro devote* to St. Thomas constitutes a sound literary tradition, a tradition rightly backed by the authority of the Roman Missal. Our meticulous author introduces nevertheless his *per contra*, "but". It is not the *sanior pars* only that has a claim to be heard. For first of all it will be noticed that the five groups do not all attribute the authorship to St. Thomas in the same way and this suggests further inquiry. Then passing over the differences in the groups intermediary between the first and sixth we notice that the most striking and precise testimony rests in this last. St. Thomas on his deathbed actually recites his own poem, nay even extemporizes. Now we are on historical ground and accordingly to history we can appeal. Happily, William de Tocco has left us a vivid description of the last moments of his master.[6]

St. Thomas died in a narrow Cistercian cell in the Monastery of Fassanuova, 7 March, 1274. William describes the scene, dramatic in its simplicity:

> Then when the aforesaid doctor began to fail through great debility and to perceive that he was soon to pass out of this life, with great devotion he requested that there be brought to him the viaticum of the Christian's journey, the most holy sacrament of the Body of Christ. Which when reverently and devoutly brought by the abbot and monks and he bowed to the ground, weak in body, strong in faith, went with tears to meet his Lord, the sacrament of the Lord's Body being held up to his gaze—when as it was customary for every dying Christian to be examined as to his faith in this most powerful sacrament, he was asked if he believed that this consecrated host was

[6] *Vita S. Thomae Aquinatis* auct. Gulielmo deThoco (*Acta SS.*, 1 March).

the true Son of God, who came forth from the womb of a virgin and hung upon the gibbet of the cross, who died for us and rose on the third day—in a clear voice, with rapt devotion and with tears he thus replied: "If in this life greater knowledge than of faith can be had of this sacrament, in that I answer that I believe as truth and know for certain that this is God and man, Son of God the Father and a virgin mother, and so I believe in mind and confess with my tongue, just what the priest has set forth concerning this most holy sacrament."

And having uttered some pious words, in receiving the sacrament he exclaimed: "I receive thee, price of the redemption of my soul, for love of whom I have studied, watched and labored; I have preached and taught thee; I have never said aught against thee; nor am I rooted to my opinion; but if I have spoken anything badly of this sacrament, I leave the matter entirely to the correction of the holy Roman Church, in whose obedience I now pass out from this life.

A single question presents itself after reading this passage, but it is imperious: Is the contradictory testimony of the oldest manuscripts of the *Adoro devote* to be preferred to the narrative of St. Thomas Aquinas's biographer?

A means of escaping from the horns of the dilemma does offer: falling back upon that class of titles that refer to the use of the poems at the Elevation.

But here again, William de Tocco unexpectedly intervenes. For immediately after having repeated the last words of the Angelic Doctor he interrupts his narrative to give us the following bit of information, most proper to satisfy our curiosity: "It is also said of the aforementioned doctor that at the elevation of the Body of Christ he was wont to say: *Tu rex gloriae Christe, tu patris sempiternus es filius:* even to the end with great devotion and with tears."

It is quite evident that William of Tocco writing about 1323 knew nothing about the composition of the *Adoro devote* by St. Thomas. This is true also of Bernard Gui, who died in 1331.

After this lengthy examination the author modestly rests his case, stating merely that he has set down naught in haste nor malice, and we might add, nor aught extenuated. The attentive reader has the facts before him and can form his own conclusions. It appears that it is not difficult to see to what opinion the author himself inclines. His summary is admirable.

The *Adoro devote* is an authentic prayer for use at the elevation and as such supposes the showing of the consecrated host and chalice. It owes its final success to the welcome it received in the new *Missale Romanum* issued by order of the Council of Trent, which ordained that it should be recited by priests *pro opportunitate* in the prayer of thanksgiving after Mass. Until then it was but little known; it began to be used a little in Italy and Germany in the fifteenth century: it appears in only three Mss. that have come down to us from the fourteenth. From that date it is placed under the patronage of St. Thomas Aquinas. He is presented as composing it when dying. But no contemporaries or confrères of St. Thomas attribute to the singer of the Blessed Sacrament the *Adoro devote,* and William of Tocco informs us of the precise words used to salute the Eucharist at his last Communion and also of his custom of reciting at the elevation an appropriate part of the *Te Deum.*

Our author concludes his study by making certain observations or various appreciations of this precious bit of Catholic devotional poetry. He shows that the "pie pellicane", for example, while not consonant with what modern natural history teaches us and on that account eliminated by certain purists, was however, in medieval times, a well used figure of Christ in His Passion.

Then some think that the mention of St. Thomas the Apostle in the fourth strophe points to St. Thomas as the author, desirous thus of honoring his patron saint. But it can be objected on the other hand that the mention of Thomas the Apostle might have suggested Thomas Aquinas as the author.

A more delicate discussion has recently arisen not precisely about the fact that the *Adoro devote* is a perfectly marvelous poetical composition, but as to whether St. Thomas Aquinas can be considered as a great poet or not. In the hymns of the Divine Office and in the *Lauda Sion* does he give evidence of the qualities which move, yes enchant us, in the *Adoro devote?*

To judge by his authentic writings, was he capable of conceiving and composing that precious bit? It is obvious that the tone in the two groups is not the same. In our poem it is more penetrating as well as more simple. In the others the spirit is doctrinal and hence austere and more solemn.

Essentially the controversy centres round this question, Had St. Thomas really the lyrical imagination? The French moralist, Nicole, has written this strong charge against the Latin of St. Thomas: "The savage style of St. Thomas, who is, perhaps, the author most devoid of grace, that is to say most wanting in all that can please in a discourse." The Office of the Blessed Sacrament is sufficient proof that St. Thomas, if so minded, was able to please and to strive to please. The rhymes of the strophe, *O Salutaris,* are irrefutable evidence of his ability to give sensible and musical pleasure. One brilliant philosopher denies the lyrical gift to St. Thomas. He admits the precision, clearness, fulness of the Office of the Blessed Sacrament. But strangely enough he refuses to see in it the largeness, the movement, the generous and earnest appreciation accorded by a distinguished English critic who is not even a Catholic.

Without pursuing further this interesting controversy it is a pleasure to mention it, if only to cite this gentleman's opinion. The Office is unreservedly pronounced one of the most splendid in the Roman breviary and missal. The hymns and sequence are admirable liturgical compositions. "Severity of form, economy of expression, scholastic exactness of doctrinal statement are joined to a metrical skill which owes as much to the genius of the poet as to a study of predecessors like Adam of St. Victor. . . ." The *Lauda Sion* properly enough is a severely doctrinal exposition of the dogma of the Real Presence . . . (which) follows closely the lines of the *Quaestiones* in the *Summa*. . . . This is doubtless the supreme dogmatic poem of the Middle Ages; it never wanders from the correct scholastic terminology, *res* and *signa* are used in the sense of the *Summa;* the thought is hard and closely woven, but it is a poem as well as a dogmatic exposition. The verses have an austerity and grandeur which no Latin poet of the Middle Ages ever equaled. . . . The *Pange Lingua* has its severe and rigid beauty, its precision of thought and adequacy of content, because of which qualities it can be called one of the most sublime productions of sacred poetry.

A propos of *Sacris Solemniis* the same critic notes "the great skill in the management of the asclepiade metre". Finally he

qualifies the *Adoro* as a " fine poem," and a " witness to personal love for the Eucharist ".[7]

O si sic nos omnes! Reading these tributes to what we priests recite so often with so little comprehension of or attention to the profundity of their thought, the sublime beauty of their expression, we are better able to understand the truth of Newman's caustic remark about our ignorance of the treasure we possess in the Roman breviary. Finally, a writer in *Revue des Sciences Religieuses* (X. p. 258-260) has pointed out a profound incompatibility between the doctrine of St. Thomas and the viewpoint of the author of the *Adoro devote.* Contrary to the first verses of the second strophe, the Angelic Doctor maintains in the *Summa* (3^a qu 75. art 5. & qu 77. art 7) that the senses are not deceived by the Eucharistic accidents. There is here opposition without contradiction.

Despite all the erudition displayed in this truly worthwhile book and the acuteness of its criticisms, opinions still differ. Grabman, a leading authority on St. Thomas, in the new edition of his work on the authentic writings of the Saint, still maintains the authenticity of the *Adoro.* Père Mandonnet, an outstanding Dominican authority, writes to our author: " The prayer is signed by a Thomistic hand ".

We have given this summary of a great book in the hope that many of our readers will be drawn to a perusal of the original and on to the examination of many other well known and classical prayers.

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New York City.

[7] *A History of Christian Latin Poetry,* by F. J. E. Raby, Oxford, 1927.

THE MORALITY OF CERTAIN OPERATIONS.*

Premature Delivery and Direct Abortion.

THE UNBORN CHILD is fundamentally and essentially a human person and as such has the rights of a person, even though he is utterly incapable of asserting and defending his rights.[1] Why do we say that the unborn child is a human person? From the first moment of its fertilization the ovum commences an orderly process of growth and development which reaches its physical limits in the early adult years of the human being. One after another functions and powers unfold themselves as the physical basis of their manifestation is laid. In all the various processes of transformation and development the organism manifests a fundamental unity, so that this embryo becomes this adult human being by the organizing activity of one and the same living principle which determines growth and development in the embryo and manifests intelligence and the power to control conduct in the adult. An intelligent individual is a person by reason of his fundamental capability of intelligence. He does not cease to be a person because he is asleep and manifests no intelligent behavior, nor can he be denied the rights of a person when he is knocked unconscious or even when he becomes insane through old age or physical illness. As long as the organism that is fundamentally capable of intelligence, lives, it is a person and has the inalienable rights of a person. If the human embryo is alive, and it is alive unless it has died, it is a person. If an old man suffering from senile dementia is a person, and because he is a person has a right to live, even though his days are numbered and his future hopeless, still more has the embryo a right to live and be given an opportunity to realize and enjoy the latent possibilities of a human personality.

* From *Principles of Ethics* (about to be published), by Dom Thomas Verner Moore, Ph.D., M.D. Copyright, 1935, by J. B. Lippincott Company.

[1] The personality of the foetus is taken for granted in canon law. An aborted foetus, at whatever stage of development it may be, is to be baptized, absolutely if it is certainly alive, conditionally if there is doubt as to its life (can 747). At the stame time the canon law states: the subject capable of baptism is every live man and only a live man who is not yet baptized (can. 745, § 1). But a living man is a person and the foetus must therefore be a person from the point of view of canon law. Furthermore, "By baptism a man is made a *person in the Church of Christ*, with all the rights and duties of Christians" (can. 87). But naturally the duties do not bind so long as a person is "*non sui compos*" (can. 88, § iii).

God alone has the right to give and take away human life. No monarch, no governing body has a right to kill the individuals governed. The state may protect its citizens by taking the life of a citizen who menaces the lives of his fellows, and an individual may take the life of another if this is necessary to defend his own life against an unjustifiable attack. But no human being, in any body politic, has supreme dominion over the life and death of any person.

The unborn child is fundamentally and essentially a person and has the rights of a person to life, of which no human authority can deprive it.

Unless there is grave reason, the child cannot be delivered before the normal time. Such premature delivery threatens the life and health of the child and can be justified only when the life and health of the mother or the mother and child would otherwise be seriously threatened and *the child can live outside the uterus* with the help of incubation and special care. There is, however, no tendency of physicians to bring about premature delivery without serious reason.

To deliver an inviable foetus or embryo is an attack on the life of a human person and is never justifiable.

The usual argument of the obstetrician: unless I kill the child, both mother and child will die, is not wholly sound.

It is never lawful to do a moral wrong for a good end. To kill the child is a moral wrong, to save the life of the mother is a physical good. One cannot do wrong for a good end.

The opposition of Catholics to the so-called "therapeutic abortion" has been a powerful factor in stimulating medical science to treat the conditions which were looked upon as justifying the surgeon in killing the child for the sake of the mother.

Furthermore the dilemma in practical cases is never so clear cut. An abortion is a serious matter for the mother. Some mothers have died from the abortion who might have lived and given birth to a healthy child. No physician can say with certainty: the mother will die unless I bring on a therapeutic abortion.

I remember a case which was referred to me in the hope that I could say that a therapeutic abortion was necessary. The mother had developed a serious cardiac condition and an acute

psychosis. I could not say that it was lawful to kill the child and the pregnancy went on to term with the delivery of a healthy child and complete clearing of the mental condition of the mother.

An article by Lyle G. McNeile of the Department of Obstetrics and Gynecology of the University of Southern California School of Medicine is very illuminating on one phase of this problem. He opens with a quotation showing the statement of the situation in 1913.

> F. S. Newell, in addressing the alumni of the New York Lying-in Hospital, Nov. 12, 1913, said: "Any one reading the two papers on eclampsia which were presented at the last meeting of the New York State Medical Society, one on the surgical and one on the medical treatment of eclampsia, unless he has strong views of his own, would be in serious doubt as to how to treat a case of toxemia, because he is told on the one hand that the only real hope of the eclamptic patient lies in the immediate emptying of the uterus, . . . and on the other hand he is assured that the only safe method of treating eclampsia is by purely surgical means." Twenty years later, the routine surgical treatment of eclampsia cannot be seriously considered by one who has even superficially examined the contributions of Stroganoff and others. The definitely lowered maternal and infant morbidity and mortality in clinics employing conservative methods is well established.[2]

The following tables, given by McNeile, speak for themselves.

TABLE I. RESULTS OF TREATMENT OF ECLAMPTIC PATIENTS DURING THE RADICAL PERIOD 1919-1924

Types of Delivery	*Number of Cases*	*Died*	*Mortality Percentage*
Cesarean section	15	7	47
Accouchement force	9	4	44
Spontaneous, with forceps or version	41	12	29
Not delivered (moribund)	8	6	75
Postpartial eclampsia	18	4	22
Totals	91	33	36

[2] Lyle G. McNeile, "Conservative Treatment of Late Toxemias of Pregnancy," *Journal of the American Medical Association*, 1934, Vol. 103, pp. 548-552.

TABLE 2. RESULTS OF TREATMENT OF ECLAMPTIC PATIENTS WITH MAGNESIUM SULPHATE FROM 1924 TO 1934

	Number of Cases	*Gross Mortality*	*Corrected Mortality*
From May 1924 to February 1926	54	16.66%	11.5%
From February 1926 to July 1929	71	7.0%	5.7%
From July 1929 to November 1932	100	16.0%	10.5%
From November 1932 to April 1934	34	11.76%	11.76%
Totals	250	12.85%	9.86%

TABLE 4. MORTALITY IN PREECLAMPTIC PATIENTS TREATED WITH MAGNESIUM SULPHATE FROM 1924 TO 1934

	Number of Cases	*Number of Deaths*	*Mortality*
To July 1929	143	4	2.80%
July 1929 to November 1932	228	2	0.80%
November 1932 to April 1934	169	3	1.76%
Totals	540	9	1.66%

INDIRECT ABORTION.

Indirect abortion occurs when a pregnant woman takes a drug or undergoes an operation for the sake of relieving some kind of illness, but not for the sake of bringing on an abortion. Nevertheless the abortion follows from the drug or the operation even though it was not intended.

A pregnant woman has a duty to be careful about what drugs she takes and to postpone all operations if possible until after her delivery. If, however, a serious condition arises and it becomes a matter of grave concern that an illness arising during pregnancy be given immediate attention, she not only can but is in duty bound to take what steps are necessary to care for her life and health.

Let us suppose that her life is threatened by an acute appendicitis. She is operated upon but the operation brings on an abortion. She was justified in undergoing the operation and is not morally responsible for the death of the child.

The principles that are here involved must be clearly understood, as they will be referred to from time to time in what follows. They are expressed by St. Thomas in discussing whether or not one may kill another in self-defense. He writes as follows:

There is no reason why one and the same act should not be followed by two effects, one of which alone is intended and the other not intended. Moral acts, however, receive their character from that which is intended, not from that which is not intended, for that (which is not intended) happens by accident. . . . From the act, therefore, of one defending himself a double effect may follow: one, indeed, the saving of his own life; the other, however, the killing of him who attacks.

An act of this kind, since what is intended is the preservation of one's own life, has nothing of an illicit character, for it is natural to everyone to preserve himself in being as long as he can. Nevertheless such an act arising from a good intention may become illicit if it is not proportionate to its end. And therefore if anyone in defending his own life were to use more violence than were required, it would be illicit. (2. 2. Q LXIV, vii corpus.)

From this statement we may develop the following principles which will be self-evident to the reader on a little reflexion.

1. When two results follow from one and the same act, the goodness or badness of the act is determined from the good or bad character of that which was really intended.
2. If the act is good, then that which is ultimately intended must be good.
3. The secondary evil consequence may be foreseen, but it must not be desired for its own sake.
4. There must be a due proportion between the good that is intended and the evil that follows without being intended.

Thus for instance: if one shoots to kill another who attacks with no evident intention of killing, he is guilty of murder.

If for trivial ills a pregnant woman takes powerful drugs that bring on an abortion, she is guilty of taking the life of her child.

One cannot camouflage one's intentions. If the mother or surgeon intend to kill the child they are guilty of murder even though they use means which might help some physical illness. If they are really concerned with the treatment of the illness, they cannot be held guilty of the abortion which accidentally follows upon their honest attempt to cure a physical ill.

Excision of a Pregnant Uterus Attacked by Cancer.

The general opinion of Catholic theologians is that the principles given above governing indirect abortion apply to the excision of the pregnant but cancerous uterus.[3]

This general opinion was attacked by Gemelli, O.F.M., a doctor of medicine, Rector of the Catholic University of the Sacred Heart at Milan and professor of experimental psychology. Gemelli maintained[4] that the opinion of the theologians was based on an inadequate knowledge of the anatomical facts, and that when the surgeon clamps the uterine arteries he kills the child. The death of the child, though not intended in itself, is intended in the cause; and, therefore, the abortion is direct. The cure of the mother is obtained only by killing the infant and, therefore, the excision of a pregnant and cancerous uterus is an illicit operation.

Vermeersch replied by recalling the principles of St. Thomas: when two effects follow from one and the same act, one good and the other bad, and one intends the good effect, the action is in itself good. The bad effect may be conceived of as outside the intention of the agent.

Is the abortion that is produced directly or indirectly caused?

That it should be indirect, it does not suffice that it should not be the main thing aimed at, otherwise every therapeutic abortion would be justifiable.

It is necessary also that it should be a means to a *good* end, that is, the saving of the mother's life.

Whether or not the evil effect is certain to follow or may or may not follow has, according to Vermeersch, nothing to do with the case.

The test of one's good intentions is the answer. To the question: if the uterus were not pregnant would you remove it? the answer of course is that a cancerous uterus must be removed at once. In the so-called therapeutic abortions would

[3] For an enumeration of the opinions see: A. Vermeersch, S.J. De causalitate per se et per accidens, seu directa et indirecta, *Periodica*, 193, XXI, 101-116.

[4] Agostino Gemelli, O.F.M., De l'avortment indirect, *Nouvelle Révue Théologique*, 1933, LX, 500-527; 577-599; 687-693. This was an answer to A. Vermeersch, S.J., *Periodica*, 101-116. Vermeersch replied to Gemelli in his article: Avortment direct ou indirect, *Nouvelle Révue Théologique*, 1933, LX, 600-620; 694-695.

one tamper with the uterus if it were not pregnant? Most certainly not. It would seem, therefore, that when one removes a cancerous, but pregnant, uterus one directly and mainly intends to remove a cancer and not terminate a pregnancy. One does not operate on the child but on the uterus. In so doing one necessarily cuts off the food and oxygen supply of the child; but this is not primarily and directly what is intended.

The following example may help to make the matter clear, even though it limps, as all comparisons do, in accordance with tradition.

Let us suppose two men stranded on a pair of islands. One island is very extensive, with plenty of food and water, but affords no good shelter from the wind and rain. On the other island there is no food nor water but an excellent shelter. One man is so weak and sickly that he must live in the shelter. The other man is strong and healthy and lives on the big island and carries food and water in a little skiff to the sickly man. A forest fire starts at the far end of the big island and is eating its way, consuming everything in its track, all across the island. At this juncture a ship passes and sends a boat to the island. The boat can take away the strong man but for some reason the captain cannot or will not go to the desert island and carry off the weak man. The strong man is confronted with the alternative of saving his own life and leaving the sick man to his fate or staying on the island and feeding the sick man until both perish in the flames or die of starvation. If he separates himself from his island he cuts off food and water from the sick man who inevitably dies, just as the child dies in the womb when the vessels are clamped and its food and oxygen supply are cut off. Can the strong man be accused of murdering the weak man, if he avails himself of his opportunity, separates himself from his island and leaves the weak man to his inevitable fate? Evidently in leaving the island he intends only to save his own life and not to kill the weak man. But his action results with absolute certainty in the death of the weak man from lack of water and food. Indirectly he may be said to will the death of the weak man. From his action in leaving the island two results follow:

1. one, primarily intended, the saving of his own life;

2. one, not intended but permitted, the starvation of the weak man, clearly foreseen but sincerely regretted.

There is a due proportion of life against life, for the strong man is not going off on a pleasure trip or for personal gain but to save his own life in the only possible way he can save it. It is clear that in leaving the island to save his own life, he is not guilty of any moral wrong.

If now instead of a strong and a weak man we imagine an able-bodied healthy mother and a sickly child stranded on the two islands there is no essential difference in the moral problem. The mother has a greater obligation to care for her child than one man to care for another; but she would still be justified in taking the boat and saving her own life and leaving the child to its fate rather than feed her child a little longer till both died of starvation or perished in the flames. In fact if she had a husband and family of children who needed her, it would be her duty to save herself for their sakes rather than perish with her sickly child.

On the other hand, suppose some condition which made it possible for the mother to save herself but only by overpowering and killing the child. This she can easily do. If she does not overpower and kill the child both will certainly die. Is it not clear that a positive attack on the life of the innocent child is in itself a wicked thing and cannot be justified even for the sake of saving her own life? Is not this an essentially different thing from merely separating herself from her island and leaving the child to its fate?

And so it would seem that the moral theologians have argued correctly in maintaining that a cancerous but pregnant uterus may be excised, but that an abortion may not be performed on an inviable child, for any such abortion is a direct attack on the life of the child.

But some one might say, let us get around the problem of therapeutic abortion in this manner: instead of performing an abortion, excise the uterus. This would be an indirect killing of the child and therefore permissible. Your example shows that the mother may separate herself from her island and allow the child to die.

The answer to this is that it is an evident quibble. One excises a healthy womb instead of performing an abortion

directly. The prime intention is to terminate the pregnancy and one mutilates the woman in order to do so. The strong man dynamites the shelter of the weak man instead of throttling him or stabbing him or in some manner attacking him directly and killing him; but he kills him because he thinks that by so doing he can save himself. A moral evil can never be perpetrated for any good whatsoever. One life cannot be taken to save another. In this sense all men have equal rights to life, liberty and the pursuit of true happiness.[5]

Ectopic Gestation.

The problem of surgical interference in ectopic gestation is now entering upon a new phase of discussion in Catholic moral theology. The original attitude that surgical interference is wrong while the child is inviable was based upon the concept of the operation being primarily and essentially an abortion, and so a direct attack upon the life of the child. This is evident from the following question proposed to the Holy Office by the Archbishop of Cambrai in 1886.

A pregnant woman carries her foetus, not in the womb, but in an extra-uterine cystic cavity. While the surgeon is carrying on a major operation on this woman he recognizes the abnormal locus of the pregnancy. He perceives that the foetus is living but inviable. Has the surgeon the right to spare the mother a second operation, bound to be serious, and profit by the operation undertaken for another purpose to bring to light the foetus, even though this operation causes of itself the death of the unborn child (bien que cette manœuvre cause par la fait même la mort de l'enfant à naitre);[6]

The Holy Office merely replied to this and the whole series of questions:

It cannot be safely taught in Catholic schools that the surgical operation termed craniotomy is licit, as was declared on 28 May,

[5] The situation here discussed is rather rare but not a mere theoretical problem. De Lee found only five cases in 680,000 consecutive pregnancies but reports combined statistics from other sources as one to 2,000 labors. He says: "If the carcinoma is discovered when the child is near viability, it may be justifiable to wait a few weeks in its interests." Joseph B. De Lee, *The Principles and Practice of Obstetrics*, Philadelphia and London: 6th Ed., 1933; p. 578.

[6] Translated from the series of questions in French reproduced by T. Lincoln Bouscaren, *Ethics of Ectopic Operations*, Chicago, 1933, pp. 185-186. Bouscaren does not give the source from which he copied the questions.

1884, likewise any operation that directly kills the foetus or the pregnant mother.[7]

On 28 May, 1884, the Holy Office had already pronounced against the operation of craniotomy even when this might be necessary to save the life of the mother.

In 1895 the Holy See again affirmed the attitude that abortion was unlawful in order to save the mother.

On 4 May, 1898, the Holy Office pronounced " a laparotomy, for the purpose of extracting from the mother an ectopic child, to be lawful as long as the life of the mother and the foetus might be seriously and opportunely cared for in so far as it might be possible ". And this decree received the approbation of the Holy Father Leo XIII on 6 May of the same year.

On 20 March, 1900, the question was laid before the Holy Office: whether it is lawful at any time to extract from the body of the mother the as yet immature ectopic foetus, the sixth month after conception not having been completed?

And the Congregation answered no; but, as pointed out by Lehmkuhl, the decree did not receive the approbation of the Holy Father. And so the matter rested for some years.[8]

It is evident that as far as surgical interference in ectopic gestation is concerned, the problem placed before the Holy Office was always the extraction of a living inviable child and therefore the moral liceity of a direct attack on the life of the unborn child.

This being the case, the answers given to the various questions do not touch and therefore do not settle the problem that has since been raised.

In 1927 the Rev. Henry Davis, S.J., of London, England, published in THE ECCLESIASTICAL REVIEW a study on ectopic

[7] *Nouvelle Révue Théologique*, 1890, XXII, pp. 73-74.

[8] The above data are to be found in Augustinus Lehmkuhl, *Theologia Moralis*, Freiburg, 1910, I, pp. 560-569, 1000-1013. See also Austin O'Malley, *The Ethics of Medical Homicide and Mutilation*, New York, 1922, pp. 128-130. Gemelli maintains that this decree later received the approbation of the Holy Father; and refers to the *Monitore Ecclesiastico*, X, par. II, p. 52. Cf. *Nouvelle Révue Théologique*, 1933, LX, 691. Vermeersch disputed Gemelli's view l. c., p. 610. The dispute is an idle one, for if the decree did not receive the approbation of the Holy Father, it certainly could and would, for the question proposed, concern a direct attack on the life of the child.

gestation.[9] It took the stand that a tubal pregnancy is an abnormality and produces a pathological condition in the Fallopian tubes. Owing to this pathological condition, and not merely to the increase in size of the foetus, there is likely to be at almost any time a sudden and fatal hemorrhage that will cost the mother her life.

Davis therefore concluded that, "The excision of part of the tube, provided it be granted that it is a serious peril to the life of the mother, appears to be as much justified as the excision of a dangerously infected pregnant womb that is beyond cure, because in the moral order, as well as in the order of physical causality, the one and only thing aimed at is the excision of the womb, the only purpose being to save the mother's life, and the accidental pregnancy has really no bearing on the situation." [10]

In other words, Davis places the problem on the same grounds as the excision of a pregnant but cancerous uterus. He admits that it would be a direct attack on the life of the foetus were one to open a tube and shell out a foetus. He maintains that if the tube is so pathologically affected that it constitutes a danger to the mother's life it may be excised just as a cancerous but pregnant uterus may be removed without offence to the moral law.

In 1933, T. Lincoln Bouscaren, S.J., published his work, *Ethics of Ectopic Operations.*[11] It was originally a dissertation worked out under Arthur Vermeersch, S.J., the famous professor of moral theology at the Gregorian University, and in its present form bears the *imprimatur* of Cardinal Mundelein. Bouscaren goes thoroughly into the pathology of tubal pregnancy.

Bouscaren takes the position that, "The excision of an unruptured pregnant tube containing a non-viable fetus, done for the purpose of saving the mother's life, is not a direct, but an indirect, abortion" (pp. 177-178). If in the judgment of competent physicians the danger is such that a *present* opera-

[9] A Medico-Moral Problem—Ectopic Gestation, ECCLES. REV., 1927, LXXVII, 275-291, 405-514. This called forth a sharp criticism by the Rev. Patrick A. Finney, C.M., of St. Thomas Seminary, Denver, Colorado, 1928, LXXVIII, 54-71, and a rejoinder by Father Davis, l. c., 413-416.

[10] L. c., p. 411.

[11] Loyola University Press, Chicago, 1933, pp. xv, 191.

tion to excise the tube offers *a notably greater probability of saving the mother's life,* the operation will be permissible, even before the rupture of the tube or the viability of the fetus." (p. 179.) This excision may, under the circumstances, be performed when the ectopic pregnancy " is discovered in the course of an operation when the abdomen has been opened for some other cause." (P. 179.)

The physiology and pathology of the problem are essentially as follows. Details are given in Bouscaren with considerable completeness. The essentials may be read in most books on obstetrics.[12]

In normal pregnancy the portion of the embryo resting on the uterine wall grows into the thick uterine mucosa. It sends out little processes known as villi. When these come in contact with the dilated capillaries they break into their walls. Blood escapes and bathes the villi in the tiny surrounding space. Soon blood vessels from the embryo grow into the villi and become capable of absorbing ozygen and nourishment from the maternal blood which bathes the villi. There is never direct communication between the blood vessels of the embryo and those of the mother.

In the placenta thus developed most of the tissues comes from the embryo, but there is a minute layer of maternal origin.

When pregnancy occurs in the Fallopian tube, essentially the same process takes place. The structures of the tubes and the uterus are essentially the same, but the layers of the tubes, particularly the muscular layer, are much thinner than those of the uterus. The same erosion of blood vessels takes place. This erosion involves now the muscular wall in the tube and much larger blood vessels than those that are eroded to form the villous spaces in the thick mucous membrane of the uterus. Consequently hemorrhages of some size take place from time to time into the tissue of the tubes and may break through into the broad ligament or the peritoneal cavity. Once started, the hemorrhagic process continues, exerting pressure and distending spaces. Ever more and more erosion is occurring and new hemorrhages small or great are ever taking place. Thus a

[12] De Lee, Joseph B., *The Principles and Practice of Obstetrics,* Philadelphia and London, 6th ed., 1933, pp. 31 f. and 422 f.—Williams J. Whitridge, *Obstetrics.*

fatal termination is possible not only by the enlargement of the foetus until the tube bursts, but also by erosion of the wall of the Fallopian tube. De Lee says, "Indeed, in the tube the ovum acts like a rapidly growing destructive neoplasm" (p. 422). In fact after tubal pregnancy has advanced for some weeks [13] the woman has been bleeding, is bleeding, and will bleed still more, and perhaps fatally, unless something is done to stop the hemorrhage.

The remedy for this condition is not to incise the tube and remove the foetus, but to clamp the arteries and stop the hemorrhage. When this has been done the foetus dies of asphyxiation. The tube from which the blood supply has been cut off and the dead foetus within must then be removed.

The opinions expressed by Bouscaren, supported as they are by the authority of Vermeersch and by a new orientation of the problem deriving from modern studies of the pathology of tubal pregnancy, may be looked upon as having sound probability from the point of view of moral theology. This being the case, any confessor, or Catholic surgeon, or pregnant mother can act upon them, unless a new decree of the Holy Office should decide to the contrary, which, however, is unlikely. One is not now bound to follow the older opinion.[14]

CRANIOTOMY.

The ordinary operation of craniotomy, as outlined in works on obstetrics, involves the following elements:

1. Perforation of the skull.

2. "After the opening is made, one finger is hooked into it, then the brain matter is thoroughly broken by means of a long forceps, taking special care to tear the tentorium and destroy the medulla, this to avoid the painful experience of seeing the child gasp after delivery. Two cases are recorded where the child lived a while in spite of the mutilation." [15]

[13] "Rarely do the first months of an ectopic gestation pass without symptoms which would direct attention to the pelvis as the seat of trouble. Once in a while a woman, previously well, has sudden symptoms of internal hemorrhage and may die from the same before a diagnosis can be made." De Lee, *op. cit.*, p. 428.

[14] The Rev. Patrick A. Finney in the fourth edition of his *Moral Problems in Hospital Practice* (St. Louis, 1930, pp. xiv, 208) still maintains that one must wait for rupture before operating.

[15] De Lee, *op. cit.*, p. 1112.

Similar instructions are given in a German text: "Once the perforation opening has been produced, the brain is stirred up by the irrigation tube that is introduced and worked out. In the craniotomy of the living child it is recommended that the destruction of the brain should be particularly thorough reaching down to the medulla oblongata. Nothing is more painful for the physician and the relatives than when the child with a big hole in the skull and its hemispheres destroyed still breathes and cries after it has been delivered." [16]

The instruction to destroy the base of the brain goes quite far back in the history of obstetrics. H. Fehling in *Müller's Handbuch der Geburtshülfe* [17] recommends the same procedure lest there might come about the horrible spectacle of a child living on with its hemispheres destroyed.

In 1874, Arlt,[18] in speaking of craniotomy, said, "After perforation one should, as all the text books say, leave the further expulsion of the child to nature."

But in 1876 Berruti [19] speaks of washing out the cerebrum, trepanizing the base of the skull and then leaving delivery to the course of nature.

The instructions which lay down in one way or another that the basal ganglia be destroyed, so as to be sure to kill the child, probably go back to Chailly-Honoré, who writes as follows: "An extraordinary occurrence took place at the obstetrical clinic which made a most painful impression on those who witnessed it. An infant survived its delivery for one hour although the entire left hemisphere of the brain had been destroyed (*délayé*) by the scissors of Smellie. Should one not lay it down as a rule, to avoid the repetition of such an event in the future, that one should destroy completely the whole mass of the brain?" [20]

[16] Ernest Bumm, *Grundriss zum Studium der Geburtshülfe*, Wiesbaden, 1909, p. 777.

[17] Stuttgart, 1889, Vol. III, p. 160.

[18] *Beitrag zur Prognose der Perforation*, Diss. Breslau, Treibnitz, 1874, p. 6.

[19] Giuseppe Berruti, *La craniotomia nella pratica ostetrica*, Turin, 1876, pp. 142-144.

[20] Chailly-Honoré, *Traité pratique de l'art des accouchements*, Paris, 1878, 6th ed., p. 689. This event seems to have happened in 1844. See, A. Fortunato, "Sudi un caso di craniotomia a feto vivo con sopravenza fetale," *La Rassegna d'Ostetrichia e Ginecologia*, 1920, XXIX, 149-154, p. 149. Fortunato mentions a number of such cases of survival along with his own observation and tells how one physician killed the child by standing on its neck.

The idea that such children cannot possibly live after perforation of the skull seems to have been so prevalent and fixed in the minds of the older physicians that they in general did nothing to make it possible for them to do so. In general there has been no attempt at stopping hemorrhage or giving stimulants or any kind of care whatsoever. If in our day a brain was operated on without even an attempt to stop bleeding it is quite evident that recovery from a brain operation would be the rarest of events.

Quite a number of cases have been reported where the child lived for an hour or so after serious injury to the cerebrum.[21]

Francesco Reali reported the case of an infant born alive after craniotomy with a destruction of a part of the cerebellum, but although it cried and moved vigorously it survived only about two hours.[22]

Several cases have been recorded where the child actually survived craniotomy or craniclasis at birth.

Lugwig Pernice [23] gives an account of a child one and three-fourths years old who was brought to him by her parents with a prolapse of the brain through an opening in the skull to the right of the mid-line. Pernice wrote to the physician who delivered the child and found that the opening had been caused by him at birth by perforating the skull with the Naegele Perforatorium several times in several places. The perforation was followed by the escape of blood and, as far as the physician could see in the dim light, also by the escape of brain tissue. The child was then delivered by forceps. He called the parents' attention to the fact that the child was still living and carefully bandaged the extensive wound in an aseptic manner. The left side of the body was paralysed. After about fourteen days the foot on the paralysed side was moved but the arm and half the face remained paralyzed.

Gradually, however, the child came into possession of all its functions and when it was brought to Pernice nothing ab-

[21] Cf. Fortunato, *l. c.*

[22] Francesco Reali, "Caso di sopravvivenza di feto umano alla perforazione del cranio e distruzione di una porzione de cervello," *Il Raccoglitore.* Fano, 1845, pp. 277-278. He spoke of two cases previously reported in the *Raccoglitore* which were more important than his own, but which I did not follow down.

[23] Ludwig Pernice, "Ueber einen günstig verlaufenen Fall von Perforation des Kindes intra partum," *Centralblatt für Gynäkologie*, 1900, XXIV, 918-921.

normal could be seen even in the facial muscular play. Facial expression seemed that of a normal child.

After searching the literature Pernice could find no similar case. There is, however, at least one to be found. "At a meeting of the Obstetrical Society of Edinburgh in 1859 Dr. Sidney exhibited a woman, aged fifty-two, upon whom the first steps of the operation of craniotomy had been performed. She stated that her mother had been two days in labor, when it was determined to deliver her; and to use the woman's expression, 'the dead instruments were screwed into my head'. The marks of the wound are quite visible and a considerable depression in the bone exists." [24]

Müller (of Münden) reported the delivery of a hydrocephalic child by means of Scanzoni's cephalotribe. Though the head was under strong compression and must have been deformed into a kind of sausage-shaped mass, there was no perforation. It was resuscitated with difficulty and after some days began to nurse and take on weight.[25]

Müller attempted to, and did, save the child's life and so did not screw down the cephalotribe to the limit, but only just enough to effect delivery. Such an operation is evidently not an attempt to kill the child but to save its life. Though dangerous, it must be remembered that the unborn child will certainly die.

Finney [26] quotes De Lee's description of mutilating operations and then says: "All the above operations, performed upon the living child, are directly destructive of its life, and are therefore murder. The condition of the mother, no matter how desperate, can never morally justify any operation that is directly destructive of the life of her unborn child."

The wholesale condemnation of these operations is too sweeping. Among them for instance is brachiotomy or the amputation of an arm. When the child presents with one arm stretched out over its head a condition may arise in which spontaneous delivery is impossible. This is by no means always the case, but granted that the head is jammed due to the prolapse of the arm and spontaneous delivery is impossible, one

[24] *Edinburgh Medical Journal*, 1859, V, p. 84.
[25] *Amtl. Ber. ü. d. Versamml. deutsch. Naturf. u. Aerzte*, 1865.
[26] Finney, *op. cit.*, pp. 81-83.

cannot say that the obstetrician is bound to allow the child to die rather than save its life by the amputation of an arm. Such an operation does not necessarily kill the child. Döderlein used to tell of a famous case in Germany where the physician in such a situation amputated the arm. The child lived and grew to manhood and then sued the physician for malpractice, but lost the suit.

From the case reported above, even cephalotrypsis can be performed with such moderation that it is a mere forceps operation and instead of being a murder is an operation directed at saving the life of the child, when the ordinary forceps delivery is impossible.

Furthermore, considering the modern advance in brain surgery, and our knowledge of the possibility of life with a considerable brain deficit, and the actual examples cited of cases that survived the first stage of the operation for craniotomy, it would be quite possible at the present time to perform a cranial operation in certain cases that would reduce the size of the head and save the life of the child by allowing it to be born.

Such a child would undergo, indeed, a serious risk by the operation, but in very rare cases it might be the only way of saving its life. An adult may have a brain operation even at very serious risk of life and so may a child. From the cases cited above, if the child survived it would not necessarily be a hopeless idiot. And with due care a number of children might well survive and develop most of the mental and physical functions of a normal human being.

The results of the removal of an entire cerebral hemisphere in adults throw some light on the possibilities of a cranial operation for delivery with all possible care to cause the minimum trauma necessary for extraction and the stopping of hemorrhage along with whatever measures might be necessary for resuscitation.

In 1928 Walter E. Dandy of Johns Hopkins reported the removal of the right cerebral hemisphere for infiltrating tumors in five cases.[27] Only one patient died without regaining consciousness. The others manifested no mental abnormality.

[27] Walter E. Dandy, "Removal of right cerebral hemisphere for certain tumors with hemiplegia," *J. Am. Med. Assoc.*, 1928, XC, 823-825.

One lived for three and one-half years after the operation and died from a recurrence of the tumor.[28]

W. James Gardner[29] reported removal of the right hemisphere in three patients; two died but one recovered and was living and well twenty-one years after the operation. She walked "quite well without support. She was able to go up and down stairs without aid. She stated that she frequently went shopping and that her endurance was good. She washed dishes and clothes in spite of the fact that the left arm was useless." "Relatives and friends could discern no change in her personality or intellectual abilities."

Though the operation of craniotomy as described in the texts is a direct killing of the child, it is possible at the present day to perform a cranial operation which would not be a direct killing of the child, but an attempt to save its life.

No one should dream of trying to supplant Caesarean section by any such conservative cranial operation. The mother's life, however, has to be taken into consideration and in general her life is of greater importance than the problematical life of the unborn child. Where Caesarean section can be performed it will be the operation of preference. But when it cannot be performed the child should not be allowed to die if a cranial operation offers an opportunity for saving its life. The physician must take it upon his conscience to decide, with a view to all the particular circumstances, what is to be done. The moralist can only say: no operation which is a direct killing of the child can be performed in order to save the life of the mother; and no operation which directly kills the mother can be performed in order to save the life of the child.

Principles. 1. The unborn child is fundamentally and essentially a human person and as such has the right of a person to live, of which no human authority can deprive him.

2. Premature delivery can be justified only when the life and health of the mother, or both mother and child, would

[28] For a discussion of these operations see Jean L'hermitte, "L'ablation complete de l'hemisphere droit," L'Encephale, Paris, 1928, XXIII, 314-323. Also *Lancet*, 1928, I, 1337. John D. O'Brien reported a case in the *Ohio Medical Journal*, Columbus, 1932, XXVIII, 654. See also Walter E. Dandy, "Physiological studies following extirpation of the right cerebral hemisphere in man," *Bulletin of the Johns Hopkins Hospital*, 1933, LIII, 31-51.

[29] *J. Am. Med. Assoc.*, 1933, CI, 823-825.

otherwise be seriously threatened *and the child can live outside the uterus* with the help of incubation and special care.

3. To deliver an inviable foetus or embryo is an attack on the life of a human person and is never justifiable.

4. When two results follow from one and the same act, the goodness or badness of the act is determined from the good or bad character of that which was really intended.

5. If the act is good then that which is ultimately intended must be good.

6. The secondary evil consequence may be foreseen but it must not be desired for its own sake.

7. There must be a due proportion between the good that is intended and the evil that follows without being intended.

8. When two effects follow from one and the same act, one good and the other bad, and the individual intends the good effect, the action is in itself good.

9. Neither mother nor surgeon would be responsible for an abortion which happened to follow an operation necessitated by an acute appendicitis.

10. It is the general opinion of Catholic theologians that a cancerous uterus may be excised even though it is pregnant.

11. When an ectopic gestation is diagnosed or found in the course of an operation, and it is the opinion of the surgeon that a serious hemorrhagic process is taking place, the tubes may be clamped to stop the hemorrhage and then excised.

12. Although the operation of craniotomy as described in the texts is a direct killing of the child, it is possible at the present day to perform a cranial operation which would not be a direct killing of the child, but an attempt to save his life.

13. When Caesarean section can be performed it will be the operation of preference.

14. When Caesarean section cannot be performed, the child should not be allowed to die if a cranial operation offers an opportunity for saving his life.

15. No operation which is a direct killing of the child can be performed in order to save the life of the mother; and no operation which directly kills the mother can be performed in order to save the life of the child.

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THE BUGABOO ABOUT AN ACT OF PERFECT CONTRITION.

ONE OF OUR GREAT AMERICAN HUMORISTS declared on one occasion: "It is not so much ignorance that does harm to a lot of folk, as believing so many things that ain't so;" and this sententious bit of wisdom was never so truly applicable to any group of persons as it is to those who contend that acts of perfect charity and acts of perfect contrition are things we must leave to the saints, or at least to the higher-ups in holiness. Our passing comment on this would be that some folk in the wide world are woefully in need of instruction, to put it mildly; for they are believing "things that ain't so" with a vengeance. To make this and a few kindred matters perfectly clear to the average reader is the purpose of this writing. Let us hope we will succeed. Indeed, it is of no small consequence that we should meet with success, for our subject is one of more than ordinary importance.

Importance of Perfect Contrition.

As often as we would seek properly to appraise any object, whether for good or ill, and so form to ourselves a correct estimate of its value and importance, we first take a little time to consider its relation to ourselves and others, and to what extent it affects human interests and human destiny. If this can be taken as a safe method of procedure in the forming of our judgments or appraisals, we would make bold to maintain there is nothing, yes, absolutely nothing we can here and now recall, which is of greater importance to the human family than is perfect contrition. Hence the great Cardinal Franzelin was not at all drawing the long bow, not piously exaggerating when he said: "Could I preach throughout the whole world, of nothing would I speak more frequently than of perfect contrition."[1] And the illustrious moral theologian, Father Lehmkuhl, expatiating on the self-same topic, speaks as follows: "All Christians should be solidly instructed concerning the extent of the efficacy of an act of perfect charity and of perfect contrition. It is a matter of incalculable importance for the time of their own death, and that of others at which they may be present. No one should forget this truth while in health.

[1] Preface to *Per. Cont.*, Von den Driesch, p. 3.

In time of sickness or in danger of death, it is all the more important that the nature of perfect contrition should be clearly and deeply impressed upon those who may have forgotten it, or who only imperfectly understood it before." [2]

Why Perfect Contrition is so Imperfect.

Thus far we have been laying considerable stress upon the importance of acts of perfect contrition. It may have appeared to some, perhaps, that we were taking on a rather large order when we ventured to state, as we did, that absolutely nothing was of greater consequence to men and women of every race and condition than perfect contrition. Could it now be that we entertain any doubts or misgivings as to the unassailable sureness of our position? None whatever. And why so? Because we know for a certainty, in the first place, that no matter what other interests may be claiming their attention, nothing is, or at least should be, of greater concern to men than the weighty business of their salvation; and we know furthermore, in the second place, that when this salvation of theirs is ever placed in jeopardy, and every other known refuge has been sought for in vain, this one, perfect contrition, is still at their disposal. While we are eternally grateful to Almighty God that He should have so well provided for our spiritual necessities as to have established within His Church the glorious sacrament of Penance, whereby, as long as we live, our sins can always be remitted by the saving absolution of the priest; yet, as we know but too well, the presence of the priest is a piece of good fortune that we cannot infallibly depend upon during our last moments. Many unforeseen contingencies may arise to stand in the way of this. To have the priest at one's death-bed is certainly a blessing above all price—one for every Christian to pray for in season and out of season. Nevertheless, we should understand clearly how to come to our own rescue in case so great a heavenly blessing should be denied us. Without becoming unduly excited or too greatly bewildered, we should quietly and sensibly fall back upon an act of perfect contrition. This we should do and do promptly. It is the one thing not to forget, or, better still, never to have forgotten. The Council of Trent tells us: "Perfect contri-

[2] *Ibidem.*

tion, contrition from the love of God, justifies man and reconciles him with God even before the reception of Penance." [3]

But what of the myriads outside the pale of Christendom, to whom the holy sacraments of the Church are quite as though they were not? What plank of salvation is there or can there be for such as these, if it be not perfect contrition? We can think of none, and in fact there is none. If one can rely upon hearsay reports, at least a solid billion of such poor unfortunates, scattered far and wide over the face of the earth, have never had the regenerating waters of Baptism poured upon their heads; and so are excluded from the ministrations of the Church, and this through no fault of their own. Unquestionably for them, perfect contrition will have to be the one concern of tremendous import, the one thing that really matters, the solitary ray of blessed sunshine out of a sky of pitchy darkness. If this fails them when death comes to put an end to their careers, then, in truth, are they doomed to an eternity of woe, to be buried in hell with the vast number of those who lived and died before the coming of our Saviour, that is to say, if we have to suppose that these, too, found no last refuge in the efficacy of perfect contrition. Did they find any such last refuge? Here is what Father Lehmkuhl has to say about the whole affair: "In the Old Testament," he tells us, "an act of perfect contrition was the only way of salvation, and even now for those to whom the possibility of receiving the sacraments of Baptism and Penance is wanting, an act of perfect contrition is the solitary means by which they can obtain the remission of their sins." [4]

The importance of perfect contrition must now be sufficiently clear to all. And yet to imagine that anything so necessary for salvation—yea, so indispensably necessary, should not only not be easy of execution, but practically unavailable by reason of the difficulties it involves, this would be ridiculous and unthinkable. To believe, furthermore, that so many millions created by God's own hand, and redeemed by the Precious Blood of His Son, should be shut out from eternal bliss forever merely because of an accidental circumstance of birth or race, would not this be repugnant to every instinct of our common

[3] Counc. Trent, Sess. XIV, c. 4.

[4] Lehmkuhl, *Mor. Theol.*, Vol. I, p. 257, edit. 11.

nature? Yes, it would be utterly out of joint with all our previous ideas about the infinite mercy of God, as instilled into our youthful minds at the fireside, taught us by the Church, and everlastingly proclaimed in the Scriptures. "As I live, saith the Lord, I desire not the death of the sinner, but that the sinner turn from his way, and live." [5]

What is Perfect Contrition?

If anything is so transcendently important as we have certainly been representing perfect contrition to be, we ought to have a very plain and clear-cut notion of what it is and how it is to be made. It is only when men are thoroughly instructed as to the nature, practice, and efficacy of perfect contrition, that they will ever be liable to make a prompt use of it in time of sudden danger of whatever kind. When I was discussing this very point with a brother-priest some time ago, he gave it out as his invariable experience, that persons exposed to immediate danger of death from a catastrophe of some sort or other, seldom if ever think of anything except how to ward off or evade the danger that threatens them—the thought of an act of perfect contrition never enters their heads. Whether this is an experience common to others in the sacred ministry, we are not prepared to say; but if so, it could well serve as an object lesson for those who have to deal with the instruction of others.

What, then, is an act of perfect contrition? It is a particular kind of sorrow for sin—not in the sense that it is something mystical, and therefore out of the reach of everyday mortals like ourselves. Not at all. It is simply a sorrow for sin that has no element of self-love in its make-up. If we are sorry for our sins because they have found us out, for example, and so have caused us to lose caste with our friends or others, or, because of these sins, we are experiencing deep chagrin or hurt to our much wounded pride that we should have succumbed to vices so debasing in their character, or, to conclude, because our sins of whatever kind have resulted in serious injury to our health, our sorrow is an entirely selfish one, in so far as it begins and ends with Number One. As it is, moreover, a purely natural sorrow, having no reference whatsoever either

[5] Ezec. 33: 11.

to God or to any of the known truths of faith, it is innocent of all merit for heaven, and leaves the guilt of our iniquities precisely where it was before. Had it owed its origin even to some such inferior motives as the fear of hell or the loss of heaven, it would at least have had upon it the stamp of the supernatural; and so, taken in conjunction with the sacrament of Penance (as attrition), it would have sufficed to remove our grievous sins and restore us to the friendship of God again.

But perfect contrition is sorrow of a higher and nobler grade, for the simple reason that its motive is higher and nobler. It is a sorrow not dominated by fear but love; it is the kind of sorrow a son experiences at having grieved and offended the best and noblest of fathers; it is a sorrow that grieves, indeed, even as Peter grieved, but is never discouraged, because it looks up from the depth of its abasement to a divine compassion that knows no limits; it is the sorrow of one, who, turning his gaze upon the Almighty, and beholding how extremely good He is in Himself, how holy, how noble, how superbly beautiful, is overwhelmed with confusion and regret at the bare thought of his own base conduct in offending One so deserving of all love. A firm purpose of amendment, of course, follows as a necessary consequence; and the implicit intention of confessing the mortal sins for which we made our act of perfect contrition is still binding. To confess them as soon as possible, however, is not strictly necessary, but advisable.

A little incident that came under our notice will serve to illustrate all we have been saying in the foregoing paragraph; and we feel sure our readers will indulgently pardon us for introducing it here, unexpurgated of its colloquialisms.

Two brothers of almost equal age had been forbidden to attend a particular dance. Despite the prohibition, they went. When the father got wind of their gross disobedience, he was greatly displeased and administered to them a crushing rebuke. A few days later one of the boys went to his father. "Father," he said, "I'm awfully grieved over what occurred day before yesterday. I don't know what in the world ever got through us that we should have carried on as we did. You certainly never deserved to get such a rotten deal from us as you did. Mark and I both feel, and have always felt for that matter, that you're just about the best dad in creation, barring none;

and to think that we should have behaved like that toward you! I'm sorry for my part in that affair, and I believe if I wasn't here before you, I'd bawl over it. Please, dad, forgive and forget. It sure won't ever happen again."

We have here something so near like an act of perfect contrition that no comment concerning it is necessary on our part.

A Prejudice Explained.

Having dealt with the importance of perfect contrition sufficiently, it will be advisable now that we turn back for a moment to the group of persons to whom we referred in the beginning, namely, the group who persist in believing "things that ain't so" about acts of perfect love and perfect contrition. As a matter of fact, these acts are not, as our friends above would have us imagine, "things we must leave to the saints;" because they are not things that need to be left to them; they are things within the reach of ordinary men and women. Instead of their being onerously difficult, they are surprisingly easy. But if so, let us not forget that it is the all-powerful grace of God that causes them to become so.

If a railroad engineer, for example, had to set his train in motion by dint of his own physical exertions alone, he would have good reason to throw up his arms in despair; and never even as much as attempt a job so ridiculous and foredoomed to failure. But he knows full well—that engineer, that the task before him is simple and easy. He does not have to rely very much on his own strength. All he has to do is to press a lever, and then—presto! his train swings along at a merry pace toward its destination. Thus, in a manner not unsimilar to the above, our simple good will, joined to our earnest efforts at coöperation, like the pressing of a lever, sets in motion the powerful agency of divine grace. With this in operation and at our disposal, no task is difficult, no enterprise impossible.

And this very point it is that so many fail to grasp, or fail to remember, if they do grasp it; and why, in consequence, they lack the necessary confidence in their own ability to elicit acts of perfect contrition: they never think of pressing the lever.

But there are still two other little matters that would seem to call for a word of consideration at this stage, as partially

underlying the prejudice that prevails among many in regard to acts of perfect contrition. Persons of a somewhat rigoristic trend of mind are often apt to confound "perfect contrition" with the "greatest possible contrition". This is a mistake and a more or less harmful one, inasmuch as it places perfect contrition in an unfavorable light, causing it to appear in the odious guise of a burden. Intensity in an act of perfect contrition, once for all, is not required. "The common teaching nowadays is," says Father Slater, "that no special degree of intensity is required in an act of perfect contrition, provided that it be a detestation of sin above all other evils for the love of God." [6] Needless to say, there are many grades of perfect contrition. "The highest degree," says Father Harman Fischer, "is most desirable and we should strive to obtain it. But the chief effect of perfect contrition, the cleansing of the soul from mortal sin and reconciliation with God, is obtained by the lowest degree." [7]

Another fruitful source of confusion and disturbance with some is the wrong impression they have that their contrition, to be the ideal thing, should manifest itself outwardly, as, for instance, by sighs and tears. "These may be signs of contrition," says Father Von den Driesch, "but they are not the essence of contrition. The essence of contrition is in the soul, in the will, which turns away from sin, and to God." [8]

Acts of Perfect Contrition Not Difficult.

There is no more effectual way of prevailing upon anyone to adopt a practice which we would strongly recommend, than to show him two things: first, how exceedingly important it is: and secondly, how very easy of execution. The importance of perfect contrition has been made sufficiently clear; its easiness of execution will next claim our attention.

1. If the next life is the all-important one, for which this life should serve only as a preparation, it would seem to follow as an unassailable conclusion, that the necessities of the next life should be at least as well provided for by Divine Providence as are those of this life. How lavishly here upon earth

[6] *Ir. Eccl. Record*, Slater, Sept. 1914, p. 225.
[7] *Mercy of God*, Fischer, Modern Press, Techny, Ill., p. 25.
[8] *Per. Contrition*, Von den Driesch, p. 6.

has not the Creator provided for the needs of our bodies! We do not have to enter into any details about this: we see it at a glance. Yet of all our bodily necessities, the air we require for our lungs is probably our greatest bodily necessity. Now what air is to our lungs for the preservation of our bodies, God's grace would seem to be for the good of our souls. Unless divine grace, therefore, were quite as available for the souls of men as the air they breathe is for their bodies, we would be face to face here with a seemingly clear case of inconsistency on the part of the Creator which we cannot suppose. Now the grace of an act of perfect contrition, as it is the solitary means of salvation for millions outside the Church, must clearly be as necessary for their souls as air is for their bodies; hence it must be just as easily available.

2. All the attributes of God are infinite. However, the Almighty has clearly indicated from many passages of Scripture and the openly expressed views of theologians, that, here in this life at least, He would have the one attribute of His mercy to enjoy a sort of unique priority over His other attributes. Yet for Him to wish to display His mercy toward sinners so strikingly, on the one hand, and still to render its reception by them impracticable and unavailable on the other, would be a palpable contradiction, to our way of thinking.

3. The angels at Bethlehem announced Christ as the Bringer of Peace, the Reconciler of "men of good will" to His Father. Peace and reconciliation for many, however, are impossible without perfect contrition; hence we must necessarily suppose that to sincere men, "men of good will," who stand in need of this great grace for the removal of their sins, Christ will undoubtedly supply it with unstinted liberality.

4. No one can have perfect love of God without at the same time being grieved over all his past offences against the Divine Majesty. Consequently perfect love necessarily supposes and includes perfect sorrow. Now God exacts perfect love from every member of the human family. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first command."[9] Since, therefore, this command is enjoined upon

[9] Matt., 23:37, 38.

all without exception, it must be not only possible but easy; and the perfect contrition it supposes and includes must be equally so. "My yoke is sweet and my burden light." [10]

5. That acts of perfect contrition are easy is the unanimous teaching of theologians. We make this statement on the authority of Father Semple, whose work on perfect contrition is regarded as a classic. Speaking in the third person, he gives us the following testimony: "In recent years many beautiful booklets have been printed showing that acts of love and perfect contrition are easy and common. The writer had begun his study of the question before reading any of these. In order to fully satisfy his own mind as to the sense of the Church on this point, the first thing he did was to thumb the books of all the theologians, and especially those of our day to whom he had access. What was his joy, after making his collection of extracts, to see their outspoken, positive unanimity." [11]

6. In all approved prayer books, in all sodality manuals, in catechetical instructions and sermons from the pulpit, in all devotions of the Church, we observe that acts of perfect love are things taken for granted. They are regarded as common and recommended to all. Hence the perfect contrition which is supposed and included in all of them must be equally common and within the reach of all.

This, then, marks the close of our efforts to deal with perfect contrition and to make manifest its easiness. While we take no great credit for originality of research in this writing, we do cherish the hope that we have emphasized a few things that are vastly important, and well deserve to be kept constantly in mind. Perhaps, too, we may have succeeded in making some truths that are known—better known.

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[10] Matt., 11:30.

[11] *Heaven Open to Souls*, Semple, c. III, p. 41.

THE BIRTH CONTROL PLATFORM.

BIRTH CONTROL, by means of contraceptives, has two kinds of advocates who support it for biologically opposite purposes and reasons. One class advocates it for the supposed good of the next generation, the other for the supposed good of the present generation. One class seeks by it to purify the racial inheritance that is to be handed on to succeeding generations, and the other seeks to enlarge the individual advantages that may be enjoyed by the generation already here. If each of these classes will examine the arguments of the other, something of importance will be learned on both sides.

The fundamental proposition upon which both wings of the birth control movement do agree is that self-control on the part of the individual is impossible. But they come to the relief of this situation with different aims. Both, indeed, seek to avoid the natural effects of such lack of self-control. But the "benefit society" wing of the movement seeks to avoid those effects of loss of self-control which affect the offspring, or in other words the next generation. The "benefit the individual" wing seeks to avert those effects which would otherwise fall upon the individual himself of the present generation who is lacking in self-control. The thing immediately aimed at by each method is of course the same, that is, absence of offspring when desired. But the outlook, the purpose in view, is widely different, and even, from a biological standpoint, sometimes contradictory. The "benefit society" wing of the birth control party at least superficially retains faith in the biological dogma, to wit: the reproductive instinct is intended by nature for the sake of the offspring primarily, for the sake of the parents secondarily. It is from not fully recognizing this fact, which is philosophically as well as biologically certain, that the whole mass of errors and abnormal thinking on this subject has proceeded.

The "benefit the individual" wing of the birth control party has the larger following. It has led the modern world into believing that the sex instinct has been implanted in the individual for the direct and chief benefit of the individual himself. He is led to believe that he cannot live a "full life", that he is missing something necessary to his own personality, if he represses his sex instinct. Sex instinct is a race instinct;

it is not primarily intended for individual self-expression. In fact, it to some extent subjects individual personality to the needs and imperious demands of the race, if it results in offspring, and to a frustrated activity if it does not so result. This is the voice of reason, when it is allowed to have a voice; it is also the voice of philosophy from ancient Aristotle to modern Francis Bacon.

Birth control is therefore proposed by one wing of the movement as a remedy for social ills, and by the other wing as a remedy for individual ills. It may be admitted that the modern mind is chiefly interested in the pragmatic test of its claims, and philosophy itself may not shirk from applying this test. Will the remedy work, in either case?

Will birth control materially aid in ridding society of its unfit? Although this wing of the birth control movement seems entitled to a first hearing of its claims, it must be pointed out from the very beginning that this "benefit society" program does not directly envisage the birth angle at all. Its whole attention is centered on death. Death is its universal remedy, death is the cure-all. Birth control is only resorted to as a means toward making the dying-out process of undesirable progenitors more certain, more rapid and more final. Before answering the pragmatic question—will this method *work?*—it is pertinent to admit that the *aim* here is not only laudable, but is actually attainable by such other methods as appeals to the individual's intelligence and conscience, where such exist, and segregation by society where such do not exist. For an individual who may be undesirable as a progenitor may nevertheless be conscientious as a man and useful as a citizen. But just here we are discussing birth control as a method of eliminating society's unfit. We are questioning it from the standpoint of workability.

There are two assumptions in this method of eliminating society's unfit. The first is that heredity has more influence than has environment on producing feeble-mindedness, insanity and crime. For if a cure may be had through a modified environment, surely extinction (in process of time through birth control) may not be invoked for the purpose of removing the results of heredity. The second assumption is that we can predict the results of heredity from the mating of a

given couple in a sufficient percentage of cases to enable us to raise society's level of fitness appreciably.

As to the first of these two assumptions, that heredity is more potent than environment in producing defective people, we quote here from *The Biological Basis of Human Nature* (1930), by H. S. Jennings, Professor of Zoology as Johns Hopkins University. On page 245 Jennings says, "it is hard to imagine a more elusive task than the prevention of the formation of those combinations of genes that under certain conditions produce stupid, delinquent or criminal individuals. If all such persons were prevented from propagation, other conditions (i. e. of environment) remaining the same, this would make only a very little difference to the number present in the next generation. . . . And it is probable that changes in environment—changes in treatment of infancy, in education, in tradition, in customs, in ideals, in economic situation and the organization of society—can do much more for the ills of society than can be done through direct attempts to change the genetic constitution of the population. . . . As compared with what we can hope from eugenics, for all the dependent and delinquent classes, save in extreme cases of single-gene defects little affected by the environment, much more is to be expected from changes in conditions of life."

The second assumption is that it is possible to predict the heritable results of human mating in a sufficient number of cases to make birth control (i. e. birth prevention), as applied to such cases, an effective agent for "social welfare and race improvement." In order to test this assumption "in accord with science," to please Mrs. Sanger, I quote again from Jennings (p. 234): "But who are the individuals that bear the defective genes? For any particular defective gene that is recessive, such as that for feeblemindedness, for haemophilia, or the like, there are, as we have seen, two classes of bearers. On the one hand there is a relatively small number of persons that bear two of the defective genes in a pair, so that these persons are themselves defective. They are the feebleminded individuals, the heritably insane, the deformed, the weak, the degenerate. These individuals are of course recognizable, and their propagation can be stopped; this is the measure proposed by eugenics.—But in addition to these there is a much larger

number that have but one defective gene in the pair, the other member of the pair being a normal gene. In these persons the defective gene has no effect, although in later generations the effects will appear. They are like the carriers of the typhoid bacillus that are themselves immune to the disease. Though themselves unaffected, they hand on the source of ill to others. *There is no direct way of identifying these carriers of defective genes* [italics mine]. Some of them may be known from family histories, but in the great majority of cases neither the individual himself nor anyone else is aware that he is a carrier of a defective gene. Consequently it is not possible to stop their propagation, so that there is no direct means of removing from the race the defective genes borne by them. *These hidden defective genes borne by normal individuals are much more numerous than the manifested ones borne by individuals that are themselves defective* [italics mine]. In the case of feeblemindedness it has been calculated that there are about thirty times as many normal individuals having the defective gene as there are feebleminded individuals."

When the "benefit society" platform rejects continence as an effective method of birth control because it is "a method which the feebleminded, insane, and criminal will not use," and advocates contraception, it at the same time, with fatal facility, too easily ignores what it is that makes people feebleminded, insane and criminal in the first place. Of a cure for these afflictions they do not speak. They have no cure for the individual except death. They have no cure for society except the aggregate of many individual deaths. Their hope is that defective individuals may not only die off, but that they may also die out. That very hope is founded on illusion and can only result in disappointment. Once more an honest wish has fathered a futile thought. Nor do the fond wishes of short-cut reformers stand in any greater likelihood of being realized from the more recent findings of the science of genetics. A review in *The Nation*, 2 November, 1932, by Thomas Hunt Morgan, entitled "Genetics: 1932" makes that clear. After saying of the work under review (Lancelot Hogben: *Genetic Principles in Medicine and Social Science*) that "Hogben's analysis of the genetic concept of race is the best that has been printed to date," this very competent reviewer somewhat sar-

donically adds that a certain part of the author's treatment "is so far ahead of its time that it seems doubtful whether the lesson it conveys will be taken to heart by eugenists and social reformers. Even over-enthusiastic geneticists may find it 'hard' reading." The present state of the science of genetics and the uses to which it is often put he pungently describes in the following, certainly not over-enthusiastic words: "Geneticists, Hogben says, believe that anthropologists have settled the problem of the number of the races of mankind. Anthropologists think that their classifications are sanctioned by genetic principles. Social philosophers believe that their prejudices are grounded on the laws both of genetics and of physical anthropology."

By any method of birth control, therefore, we are not yet able to eliminate society's unfit. To say that some day we will be able to do so is to make an act of faith in an unpredictable future. On the other hand it is not a mere neutral and unsuccessful attempt at a remedy. By belittling the commonsense partial remedy, which is intelligent self-control, it opens the door to a greater number of unfit than before. For insanity, feeblemindedness and crime will more rapidly make their appearance when self-control is abandoned, and even flouted.

We come to the pragmatic test as applied to the "benefit the individual" wing of the birth control movement. Again we observe that the point of departure here also is the impossibility of individual self-control, or at least its undesirability. So we ask: Has their method made such self-control on the part of the individual unnecessary, and really found it to be also undesirable? To answer the first question we have only to remember that childbirth is only one of the factors that make continence necessary at some time or other in every married life. Limiting, or even abolishing childbirth altogether, will not remove the other factors, such as sickness of one of the parties, absence, etc. It would be interesting and instructive if those who deny the possibility of continence in married life would be consistent and tell us how *they* propose to meet these times of special difficulty. As is evident, contraceptives alone will not quite meet the difficulty here presented for solution by "benefit the individual" birth control advocates.

Of course it must be admitted that continence under the above conditions comes more easily within the realm of possibility than in those cases where objection to childbirth is the sole obstacle. The most extreme of birth control advocates, moreover, will scarcely deny that continence is also desirable, as well as possible, under such conditions. It will be useful to treasure the admission, here extorted from proponents of birth control, that even in married life continence is at times possible and also desirable. Such desirability, they may indeed contend, is only a social, not an individual desirability. But if the social good (i. e. the good of the *other* party included) is to be preferred in such cases to the good of the lone individual, who is here encouraged rather to deny himself, it immediately follows that in the matter of sex instinct the individual good is subordinated to social good. But if one partner may be required temporarily (even permanently in case of an incurable lifelong illness of a mate) to set aside his own advantage in favor of the other partner, may not both partners be required to set aside or limit their mutual advantage in favor of their offspring (either actual or potential) whose right and whose very existence may depend upon the self-limitation of the parents. It is misleading to say that the offspring have no right until after they have received existence. Nature goes to great trouble to prepare for the coming of offspring, long before its actual appearance. It follows that the possessors of such a nature may not thwart that preparation by positive means. To follow the instinct for one's own advantage, and yet deprive it of the very fruit and effect for the sake of which nature endowed one with the instinct in the first place, is plainly an aberration. It is to prefer a means to its end, it is even to destroy an end for the sake of the means thereto, which is the very essence of immorality.

The preparation of nature for offspring may be thwarted by negative means, i. e. by celibacy, or by abstinence, periodic or perpetual, for the simple reason that the instinct which promulgates this purpose of nature is only an instinct and is itself subject to reason. Reason, which is not beneath but above this instinct, perceives not only the instinct, but also its purpose, which is the propagation of the race. As long as this purpose is likely to be fulfilled in any event, the individual

may easily perceive justifying reasons which relieve him of all responsibility in this matter. At the solicitation of nature he need not volunteer, for an instinct is not a command, it is a solicitation, and a solicitation is not an obligation. Obligation can arise only through a judgment of the reason, which does not assert obligation in this case for the reasons given above. But to accept the solicitation, not only for its own sake, but further with a positive frustration of nature's primary purpose, would be to make that the end which is intended as and actually is only a means. The individual need not choose to become a co-worker of nature toward this particular end, but to make the means provided by nature an end in themselves is an unnatural perversion of the right order of things. That the purpose of nature, the propagation of the race, might, in spite of individual aberration, still be attained by others, is beside the point stressed here. If my country in war time has plenty of defenders I need not volunteer. But if I should pledge myself to supply a war necessity—even though others can and do abundantly supply it as well as I am able to do—and if I then fail to supply the article though able to do so, I become an industrial "slacker," and worse, I violate a serious engagement. So does the man who practises artificial birth control violate a solemn though unwritten compact with nature.

The very effects of birth control, inasmuch as they are suicidal for society, are sufficient to lay bare its intrinsic aberration. Nature never tends to its own destruction. But if birth control by means of contraceptives be admitted as morally sound in itself there will be no limiting it to a few cases. The less said about "fewer and better children" under a birth control dispensation the better. That is a sham slogan for a sham battle. Does anyone believe that man, though he is indeed a superior animal, would in large numbers throughout the past have accepted the shackles of matrimony if they were not associated with compensating privileges? And if that is the case, is there any doubt that he will retain the privileges, minus the burden, if a stubborn conscience finally allows him to believe that he may legitimately do so? To admit the legitimacy of contraceptives therefore, under any pretext whatever, can only result in the depletion and ultimate extinction of the race that uses them generally. If some species of the

lower animals have disappeared completely from the earth, certainly man himself can meet the same fate if he uses his superior intelligence in favor of the forces of destruction. Man has a social as well as an individual nature, and to that social nature also he has obligations. Society may be compared to a very complex machine with numerous parts. When the parts work together, according to the mind of the engineer who designed them, they accomplish what they were designed to accomplish. Disturb this harmonious coöperation, and disintegration, confusion and chaos must result.

Not only quantity would be sacrificed, but also quality, for, as Louis Dublin ably shows in a recent issue of the *Forum*, the percentage of old, static and stagnant members of society, under a birth control régime, would be far greater in comparison with young and dynamic members than is the case with a normal birth rate. Even if the average length of life, with birth control, were to be lengthened, that would merely add to individual welfare, it would not necessarily add to the welfare of society itself as such, and that is what we all profess to be aiming at. We must confess, however, that birth control has found the first and only cure for death itself. It is quite simple; if there are few births there will be few deaths. Indeed, absolute perfection is possible; if there are no births there will soon be no deaths either.

Regardless of what other objections may be moved against a birth control régime, in itself considered, it remains true that to this day it has not vindicated its claim to benefit either the individual himself or society as a whole. Mrs. Sanger indeed asserts that birth control fosters "a mental and spiritual as well as a physical enjoyment". Upon this assertion she bases the following conclusion: "To impose continence is to prevent the finest union of love, to frustrate mental and spiritual nature in its urge toward perfection." What old Aristotle has to say on this subject ought, if I may adopt Mrs. Sanger's phrase, to be "enough to shake sense into the head of any man," or woman. I quote from the Analytical Introduction (p. 56) to R. W. Browne's translation of *Ethics*. This summary of Aristotle's teaching on the mental and spiritual possibilities of incontinence is brief, but to the point: "The incontinent is like a man who possesses knowledge, but is under the influence of

sleep or wine. . . . He resembles a state which has good laws, but does not use them."

Mrs. Sanger states the birth control proposition thus: "Keep the sperm away from the ovum and there will be no conception." It will be for her to reconcile that proposition with the following "chapter and verse" which will enable her, as she expresses her desire, to "see what Jesus says": "Have ye not read that he who made man from the beginning made them male and female? And he said: *for this cause shall a man leave father and mother and shall cleave to his wife: and they two shall be in one flesh.* Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder" (Matt. 19: 4.) "Keeping the sperm away" may still allow that "oneness" which Mrs. Sanger asserts to be "most necessary," but how does it allow that oneness whereby "they are not two but one flesh"?

Almost as realistic is the following "chapter and verse" from St. Paul (Rom. 1: 25): "Who [i. e. the heathens] changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that which is against nature." That St. Paul here speaks of this use "against nature" as a punishment rather than as a crime scarcely softens the severity of his indictment.

The best experience of human history teaches that beneficent results of sex activity can only be secured and safeguarded in that oldest of human institutions which is designed by its Founder for that very purpose—marriage. What is the effect on marriage of the birth control platform? A prominent apostle of birth control says: "If the husband does not consent to continence, the wife has to keep on getting pregnant unless she disobeys the Pope [and the Bible] by using contraceptives." So much for the Pope's position. But let us weigh the birth control position for a moment. What if the husband does not consent to the use of *contraceptives?* May the wife use them without his consent? In Mrs. Sanger's moral code she certainly can. And she would not deny the husband's right to act similarly, without the wife's consent. It would be interesting, therefore, to have Mrs. Sanger's views as to what right marriage confers. It certainly does not, in her opinion, confer

the right to have children. That right is contingent on a new agreement *after* marriage. It does confer a one-sided negative right to refuse, by means of contraceptives, to have any children, regardless of the wishes of the other partner. We must ask further: In case one partner is willing to use contraceptives and the other unwilling, is the unwilling partner *obliged* to accept their use? This is at least the only possible obligation, of a positive nature, that can arise from marriage under birth control auspices. If this humiliating obligation is lacking it follows that the marriage contract, in Mrs. Sanger's system, confers no positive rights whatever on the contracting parties. To be more specific, it would confer no *right* to the marital act, either natural or artificial. The resulting children, if any, would of course be legitimate. But where children are excluded, by contraceptives, it follows in Mrs. Sanger's system that marriage confers no sexual standing and no sexual rights whatever on anybody else. But if marriage confers no such rights, it also follows that unmarried persons, where children are positively excluded, have the same sexual rights as have married persons. True, we have just seen that said rights are nothing at all. But the point is that if marriage confers no sexual rights, nobody is going to submit himself or herself for long to its other legal and social and financial obligations. It follows also that nobody need wait for marriage to avail himself of whatever privileges may seem to be associated with birth control.

The above analysis amounts to a demonstration that so closely is marriage connected with its heaven-ordained purpose to "increase and multiply" that where that purpose is positively set aside, marriage itself not only does not, but cannot exist. It is noticeable, by the way, that attacks on marriage have subsided of late. It is not necessary to attack it directly any more: birth control will see to its removal automatically. It borders on the humorous, therefore, to see Mrs. Sanger solemnly record her belief "that continence is one of the surest ways of breaking up marriage." It is indeed the surest way of breaking up what is left of marriage under her interpretation, as analyzed above. For what is left is nothing but the legal toleration of (not the legal right to) sexual relations, whether natural or artificial.

DAMIAN CUMMINS, O.S.B.

Conception, Missouri.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis).

DUBIUM SUPER CAN. 934 § 2. CODICIS IURIS CANONICI.

Pluries a Sacra Paenitentiaria quaesitum est: Utrum verba can. 934 § 2 C. I. C. *indulgentiae* (orationibus adnexae) *penitus cessant ob quamlibet additionem, detractionem vel interpolationem* rigorose intelligi debeant de quibusvis additionibus, detractionibus vel interpolationibus an potius de iis tantum quae earumdem substantiam alterent.

Et Sacra Paenitentiaria, re mature perpensa, respondendum censuit: *Negative ad primam partem; affirmative ad secundam,* facto verbo cum Ssmo.

Facta autem de praemissis relatione Ssmo D. N. Pio divina Providentia Pp. XI in audientia habita ab infrascripto Cardinali Paenitentiario Maiore die 24 vertentis mensis, Sanctitas Sua hanc Sacrae Paenitentiariae resolutionem approbare et confirmare dignata est eamque, ad fidelium tranquillitatem, publici iuris faciendam mandavit.

Datum Romae, ex Aedibus S. Paenitentiariae Apostolicae, die 26 Novembris 1934.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S.

I. TEODORI, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

WHERE DO OUR CATHOLIC CHILDREN GET RELIGIOUS INSTRUCTION?

Some Catechetical Sidelights.

Of our Catholic students of the elementary and secondary school age, approximately one-half are attending non-Catholic schools. This statement has often been made, and can be verified with a little investigation. The number of children in our parish schools, as given in *The Official Catholic Directory* for 1933, is 2,170,102, and in our Catholic high schools, 158,352, while the total number of Catholic children eligible for these schools is variously estimated as between 4,500,000 and 5,000,000.

Where are the children who attend the non-Catholic schools getting their religious instruction? We who come in close contact with our young Catholic people know that even those who have had the privilege of attending a Catholic elementary school, a Catholic secondary school, and perhaps even a Catholic college, are too often woefully deficient in the knowledge and practice of their religion. They are not, as a general thing, I believe, able to give a reason for the faith that is in them, when that faith is assailed or questioned by some of their companions, especially if these latter are taking a course labelled "metaphysics", "psychology", "evolution of religion", "religious cycles", or some such mysterious title, in one of our non-Catholic colleges or universities. Catholic teachers of religion are still not a little worried, I believe, over what is wrong with our courses in religion, judging from the results.

If that is true, then, how about the youngsters and the youth who have not had the advantage even of this training, defec-

tive as it is? Where do they get the systematic elementary instruction in the catechism, in the advanced course of religion, such as we give in our Catholic high schools, to say nothing of college religion? Do they get it at home? How many parents do we know who put their children through any such course? Do they get it at the non-Catholic school? Do they get it at church, at the Sunday Mass?

Let us take for granted that they go to Mass, that they go to Mass every Sunday, and hear a catechetical instruction there. What pastor is there who guarantees a thorough catechetical training to all who will listen attentively to the Sunday sermon? The first meaning of catechize as given in the *Standard Dictionary* is "to interrogate seriously as to conduct and belief; question in a searching manner, especially with a view to judgment or reproof". The second definition is "to give systematic oral instruction to; instruct in elementary truths of religion; teach by means of a catechism." I believe these two definitions taken together will constitute what we ordinarily understand by "catechetical teaching," and I believe we will also concede that this is not accomplished through the regular Sunday sermons.

There is only one other place where these children, or students, can hope to obtain anything like a systematic training in their religion, and that is in a special class formed for this catechetical training. If they do not attend any such class, what does it mean? *It means that one-half of the coming generation of "Catholics" is growing up without an adequate knowledge of its faith, perhaps even of its prayers.* "Ignoti nulla cupido." Since the will follows the intellect, it means that the practice of their religion must be either blind or weak, or both.

How can they hope to defend the doctrines and practices of the Catholic Church when those who have studied eight or twelve or sixteen years, and studied systematically and regularly, find so much difficulty in defending or holding their own in a test? The atmosphere about us to-day is inimical to these doctrines, these practices, and this atmosphere has a devastating effect on Catholics. They are absorbing from the newspapers, magazines, books, sign-boards, screen and stage, day after day, principles directly opposed to Catholic principles;

and when they observe "the whole world", as it seems, living out these principles in practice, their faith in the age-old Catholic standards is automatically, steadily, weakened. Not being well grounded either in intellectual convictions, or in a life of consistent practice of their religion, too many join the great army of those Catholics who follow the easier way of the world. We need not look further for *one of the greatest leaks* in the Church's membership today.

Catholics in Public High Schools.

What of the Catholic high-school students who are attending our public high schools? Their name is legion. Could not something of a similar nature be done for them? Systematic, well organized, regular, efficient religion classes, or study clubs, meeting at least once a week, would accomplish wonders. Perhaps they do not need any special catechetical instruction after leaving the primary school, especially if that primary school were a Catholic school. We know better. They need it more than the students attending our Catholic high schools need it, for the simple reason that at the most crucial period of their lives they are breathing an atmosphere day after day which is either of the purely pagan stamp, or of the "God doesn't count" type.

Strenuous efforts are being made at the present time to gather these youngsters into some kind of organization by means of which some solid, systematic instruction in religion can be given them. Some have tried clubs which are largely social; others, a mixture of the social and the religious; others, religious study clubs; and still others, a regular honest-to-goodness catechism class, with a text book, written examinations, report cards, and all that. Of course, an advanced catechism, such as Cassilly's *Religion: Doctrine and Practice,* is used, and the students are trained to become self-reliant rather than apologetic when the question of religion is broached. Good practice in this can be given in such a class by having one get up before the rest and try to answer the charges which others of the class may fling against the Church or some of her doctrines.

My experience has been that these Catholic students of the public high schools, are, as a general rule, eager to know much

about their religion, and glad to be able to stand up for it when it is maligned or misrepresented. I have known of them procuring a Catholic book of reference for a public school library where there was none previously, and seeing that it was kept available for all who wished to inquire into anything connected with the Catholic Church.

Of course, the pastor, as the good shepherd who leads his flock to green pastures and living waters, is the inspiration and the force which will bring this all-important catechetical teaching into being in the parish, and keep it going after it has started. It is refreshing to find the parish church and hall the center of practically all the activities of the parishioners. I have had the pleasure and the privilege of helping out in a parish where this seems to be the case. The pastor, whose flock consists of about 150 families, has no assistant. He knows practically every soul in his parish, children included, by name. As yet, he has no Catholic school, but he is planning to have one.

He personally instructs the grade-school children twice a week and sees that they attend Sunday school every Sunday during the regular school year. His high-school students attend a religious instruction class once a week. Some of them teach catechism in his Sunday school class. On Sunday afternoon there is Benediction for the children and adults immediately after the catechetical classes, and prayers in common. He has a Holy Name Society, Altar and Rosary Society, Sodalities for the young, a dramatic club, which keeps on functioning continuously during the year, two choir groups, two divisions of his athletic association for the young men, one the "A" division, which gives stiff competition to semi-professional teams of the district, and the other the "B" division, composed of the "second-string" players, aspiring to the "A" division. He has a band of some thirty pieces, an acolythical society, and a boy scout troop. There is always some parish activity to keep the people interested, a Holy Name rally, a parish "good citizenship" rally, a supper for the mothers, a pilgrimage to some shrine, a picnic, or a play.

The result of all this is reflected in the parishioners, especially in the children. When they gather around the church, they have that happy, bright, sprightly, right-at-home manner

that we like so much to see in our people. They have what we might call a good, healthy religious spirit. Respectful toward things religious and holy, they always seem anxious and alert to learn more about their religion and are eager to practise it fervently. Mixed marriages are getting to be a thing of the past in this parish. He has not had a mixed marriage for approximately two years. Here is "Catholic Action" in its most attractive and powerful form.

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THE PRIEST AND CATHOLIC ACTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

A question to a million young Catholics, "strong and perfect Christians and soldiers of Jesus Christ," to a million young men and women trained to perfection in mind and character: "Why stand you all the day idle? Why are you not at the front with your King, fighting His battles, gaining His victories, for which you have been arduously prepared and equipped?"

A million young voices, still hopeful and eager, reply in unison: "Because no one has hired us; because we are not organized; because we have no leaders".

How shall we answer them? Let us look to the Master: the work of Christ in training the Twelve was not merely a work of instruction and personal education. He organized them; He gave them leaders and He taught them to be leaders; He sent them out two by two to try their hand at working without Him, and when they returned He corrected the errors they had made. But they were exultant and enthusiastic at the results they had achieved.

The work of Christ's successors, apostles and leaders everywhere, is not only to instruct and train in His principles, but to form leaders with courage, prudence and initiative. This can be done only by giving the young disciples opportunity to acquire these qualities by independent action. This is the task of Catholic Action.

No longer can it be truly said that "no one has hired us", for the Vicar of Christ has said *to all:* "Go you also into my vineyard". Those excluded are self-excluded. Pope Pius XI writes to Cardinal Bertram: "Catholic Action is a universal action of Catholics without exception of age, sex, social condition, culture, or social or political affiliation." All, however, have not been made aware of this invitation, or the methods by which they are to work. There is need for direction within the vineyard.

To animate and inspire these souls, and set them to particular tasks largely devolves upon the clergy everywhere. "It is your chief duty, venerable brethren", says our Holy Father, "and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles."

To form leaders is not easy; it does not always succeed at the first attempt. But if Catholic Action is to succeed, and it is vitally necessary that it should, we must have lay leaders, large numbers of them, at least four for the very smallest parish. Each pastor must have his chiefs of staff, his recruiting officers, his directive and training personnel, his outstanding exemplars and leaders of men, gained from all the different levels of society and varieties of employment he hopes to influence. These men and women are destined to be the leaven which will raise the whole mass, or better still, the salt which will give it savor.

How can the difficult and delicate rôle of the priest in this work be best described? He cannot be the "head" or director of Catholic Action, properly speaking, for this is *lay* action under lay leaders. Yet he must be the director and guiding force in the formation of those leaders. He is not merely a go-between for the laity and the hierarchy, for his position and duties in Catholic Action are of far greater significance and importance. The "ecclesiastical assistant," a term employed in Italy, has been described by the Holy Father as the "tutelary angel" or guardian of Catholic Action groups; yet "in Catholic Action, the influence of the priest ought to be conceived as intrinsic to this action," and not outside of it as the term "assistant" would seem to imply. (Canon Tiberghien.)

Possibly the title "chaplain" as employed by Father Cardyn, that genius of Belgian Catholic Action organization,

would serve our purpose, yet not in the precise connotation in which it is commonly understood in America. "The chaplains," says Fr. Cardyn, "without exercising an active function in the organization, will be the stimulators, the 'animators', and the most zealous partisans of the methods, discipline and genuine Catholic Action propaganda. Far from opposing any purpose or campaign proposed by the Central Committee, the chaplain understands that Catholic Action is not primarily *his* undertaking, nor a (merely) parish work . . . He ought to take account of the obligation of his section of participating, and consider that in the corporate life and national life of Catholic Action the chaplain is at the service of the young workers. His function is to put into effect all the means capable of teaching the members to practise all virtues which the young worker has need of *when the chaplain is not there!* . . . When a section cannot hold a meeting if the chaplain is not there, it is a bad section, and very often because the chaplain has wished to do all himself."

The "chaplain" will, in most cases, be the pastor himself, for Catholic Action is the work of the whole parish, not of a particular society, and is designed as an aid to the hierarchy whose representative he is. Since Catholic Action is the execution of the purposes and plans of the hierarchy in the practical order, the multifold duties of the pastor are learned from a consideration of this principle. Primarily his function is, as we have seen, to select and train suitable leaders, to organize the parish units, and then entrust their care to the lay apostles. Then he is to exercise a diplomatic and pastoral guidance of a remote nature, interested in knowing and providing that the principles of Catholic Action and the directive norms of the bishops are carried out. He must have personal courage to dissuade when wrong methods are used or false objectives pursued. All of this presupposes that he knows the ideals of Catholic Action and its principles and methods.

Yet the pastor should not intervene where it can be avoided. Although entrusted to his pastoral care the organization is truly a work of the laity, and in it he exercises no directive or governing function, strictly speaking. The members should learn, however, to have such confidence in his guidance that his experience will be drawn upon freely for the solution of

problems which arise. His priestly training, wide reading, devoted and holy life endow him with a silent power which is throbbing through every undertaking of his parish organization.

As would be expected, the unique relationship of the pastor to these lay organizations sometimes occasions rather delicate situations which must be met by his tact and wisdom. Some of these can be avoided if he is content to follow the proceedings with interest, silent until his advice is needed, or until he sees that the organization is swinging away from Catholic Action ideals and requirements. He is the hierarchical authority in his parish; to matters of Church regulation and dogmatical difficulties his attention is necessarily to be directed for solution. As can be readily seen, much depends on the careful selection and training of the leaders.

Such a task is by no means light. It entails first-hand acquaintance with the comprehensive needs and projects of the entire organization as well as of his own parish, and the methods to be used to attain success with his own people and circumstances. All this demands a sacrifice of time and often requires patience of an heroic type. Whatever inconveniences are experienced, the pastor realizes that his Catholic Action unit revolves about him; he is its silent life; and he is the necessary link between the Pope and the bishops, the constituted hierarchy of the Church, and his people.

The Church assigns to the lay groups such share in its apostolate as they are capable of, for the reformation of the social order and of all human society. There are already too many societies which live as parasites off the people; Catholic Action exists for the people and looks to their welfare, material as well as spiritual, striking at the deeper, fundamental roots of the evils from which they suffer. Their higher leaders devise remedial plans to be carried out by joint activity, in which the full coöperation of every parish is needed. With the approval of the bishops and the directions issued by them, these plans become the program of Catholic Action, and the execution in the practical order is the work of the laity. The secret of its efficacy will always be rooted in the simultaneous and subordinate coöperation of pastor and laity.

Although the lay leaders may make many mistakes at first, their work ought not to be suppressed or diminished without grave necessity. While carrying out their plans to the best of their ability, they can profit greatly by their errors; but if the pastor assumes charge, all initiative is strangled and the parish organization, subdued and reverent, will depend upon the pastor for everything. The members will become too timid to voice their own ideas or act when the occasion is presented. The organization, if not destroyed, will thus lose its efficacy to produce Catholic lay leaders—one of the greater and hoped-for results of Catholic Action.

In every parish will be found young people who have the ambition to spread the Kingdom of Christ and who desire but an opportunity to exercise this splendid vocation. The pastor will find his parish profit greatly from this source which has been dormant for so long. From these young apostles marvels will be obtained in the measure in which the pastor asks of them great efforts and splendid sacrifices. They must be taught to acquire a mentality of leadership, and develop the spirit and ability to be lay apostles spreading the reign of Christ in places where the priest cannot reach.

Discouragements will overwhelm many young aspirants for apostolic work. The pastor can keep up their spirits by his application, his interest at the meetings, by his good humor and generosity, by his steady encouragement. Especially is there need for him to support the weak, hearten the timid, check rivalries, maintain mutual esteem and charity. But a pastor who looks to the future of his flock, whose mind is in tune with the Holy Father's, will succeed beyond measure and bring everlasting results for the Kingdom of Christ.

Individual leaders will undoubtedly, from time to time, seek genuine spiritual direction from the pastor. His Christ-like task will then be to build up future leaders of his parish, training with special care these young people, and they are many, who have received from God that precious gift of special vocation to the social apostolate, so needed in our days.

If every pastor would employ the methods which permit our lay collaborators from expanding themselves and pushing forward as militant soldiers of this new era, the Church of the future will have many leaders a thousand times more intelli-

gent and competent than those young socialists and communists whose voice is so loudly heard to-day, whose philosophy is so false and destructive of social order, whose trust is not in Him for whose cause priest and people are united in one glorious Mystical Body of Christ.

JAMES D. LOEFFLER, S.J.

"OUR SACRIFICE AND YOURS."

To the Editor, THE ECCLESIASTICAL REVIEW.

May I add in connexion with Father Herbert Thurston's article "Our Sacrifice and Yours," in the December number of the REVIEW, the following information which would not fail to illustrate his beautiful and strong argumentation with a new note taken from our actual times.

In the Near East most people, Catholic or Orthodox, to express the idea of Mass attendance say in their native Arabic language (*Kaddasn*) i. e. "We celebrated Mass," (*Biddi Akaddess*) i. e. "I will or shall celebrate Mass."

Even to-day all over the Near East in the Greek and Syriac rites the preparation and the offering of the hosts or bread for the Holy Sacrifice is the privilege of the parishioners. The same custom obtains for the bread blessed and distributed to the people in the Agape on the eve of the great feasts.

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THE APOSTLES' CREED.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Connell says many good things in his article on "Popular Pulpit Fallacies," in your November issue of the REVIEW for November, 1934, but there is one thing that cannot be taken as true. It is what he says of the Creed. He says: "If we wish to make an incontestable statement in this matter, we can say that the Apostles' Creed presents the chief doctrines preached by the Apostles, and that in substantially its actual form it has come down from the early part of the second century."

The Twelve Apostles laid the foundations of the Catholic Church in all the world by planting their Creed of twelve articles in every nation. This has been the tradition of the Catholic Church from the beginning. St. Leo the Great calls the Creed the "Catholic and Apostolic Symbol," and says, "It has come down to us with the authority of Apostolic institution." He speaks of it as "duodecim apostolorum totidem signata sententiis", ear-marked as apostolic by having the Apostolic number of articles. "The Symbol of our Faith and Hope," writes St. Jerome, "which has been handed down to us from the Apostles is not written with ink on paper but graved on the fleshly tablets of the heart."

"Let the Symbol of the Apostles be delivered," says St. Ambrose, "which the Roman Church ever has in her keeping and preserves inviolate."

Toward the end of the fourth century Rufinus sets before us the tradition of the authorship of the Creed by the Twelve Apostles.

In the East St. Gregory Nazianzen witnesses to the existence there of the tradition of the Apostolic authorship of the Creed, which he speaks of as "that excellent deposit of the holy fathers who were nearest to Christ".

St. Epiphanius says: "This Formula of Faith was handed down to us from the holy Apostles."

St. Athanasius to Serapion: "I have delivered to you the Apostolic Creed as it has been handed down to us by the Fathers."

St. Basil, and in the second century, St. Clement of Alexandria, witness to the tradition of the Apostolic authorship of the Creed.

In the West, toward the close of the second century, Tertullian calls the Creed the Rule of Faith and affirms that it was in use, or, as he expresses it, "ran from the beginning of the Gospel even before the earliest heresies." [1]

St. Irenaeus, who witnesses for both East and West in the second half of the second century, calls the Creed the Rule of Truth and tells us that it was "received from the Apostles and hath been handed down by the Church." [2]

[1] *Adv. Prax.*, ch. 2.

[2] *Adv. Haeres.* bk. 3, ch. 4, w. 2.

The unvarying tradition of both East and West thus ascribes the authorship of the Creed to the Apostles. If this tradition is not authentic, none is. No other tradition is so universal or so clearly traceable in early Christian literature. Surely the Apostle meant what he said when he bade the Christians of his time, and of all time, *stand fast and hold the traditions.*

Here is the Creed, "earmarked as apostolic by having the Apostolic number of articles", as we find it in the sermons of St. Augustine and the tradition of Rufinus:

1. I believe in God the Father Almighty; (2) and in Christ Jesus His only Son our Lord; (3) born of the Holy Ghost and the Virgin Mary; (4) crucified under Pontius Pilate and buried; (5) rose again the third day from the dead; (6) ascended into heaven; (7) sits at the right-hand of the Father; (8) from thence He shall come to judge the living and the dead; (9) and in the Holy Ghost; (10) holy Church; (11) remission of sins; (12) resurrection of the flesh.

The Catholic priest will do well to tell the faithful that this Creed in twelve articles was composed by the Apostles before they set out from Jerusalem to evangelize the world. The Baptismal Confession of Faith could not have been the same in all the Churches at the close of the second century, as both Irenaeus and Tertullian assure us it was, had not the Apostles delivered the same formula to the new converts to Christianity in all the world. "So many and so great Churches," as Tertullian argues acutely, "could not have strayed into one and the same Faith. No casualty distributed among men issues in one and the same result." Thus speaks Reason, and Rationalism would only stultify itself by calling what it says in question.

I say the priest is amply warranted in telling the faithful the Apostles' Creed is so called because it was composed by the Twelve Apostles. On the other hand, he has no right simply to say that it has come down from the early part of the second century. This statement, as it stands, implies that it was then the Creed was composed. Is there any warrant for saying so, or implying so? Absolutely none. There is no authority for it other than Kattenbusch who traces the Apostles' Creed to about 100 A. D. Harnack, on the other hand, says it was drawn up at Rome about 145 A. D. These are conjectures,

as the fact that the two do not agree regarding the date of the composition of the Creed plainly shows. What is more, the testimonies of Tertullian and Irenaeus are the main source of what these writers know about the existence of the Creed in the second century, and both of them emphatically declare that it came down from the Apostles.

To say that the Creed cannot be traced back beyond the early part of the second century, were to contradict the undying tradition of the Church, to ignore what the Fathers and the Doctors of the Church affirm, what the early Christian writers so pointedly declare. The Creed was composed: it did not fall down from heaven ready-made. And of course it was composed by the supreme authorities in the Church. From the first, confession was to be made with the mouth unto salvation before baptism. "He who believes and is baptized," says the Master in sending out the Apostles, "shall be saved." It was for those whom He commissioned to teach and baptize all nations to furnish men with "the form of sound words" in which they should confess their faith before baptism—and they did it. All Christian antiquity is one in saying that they did.

Not the conjectures of rationalistic criticism but the many-tongued tradition of the Church Catholic in East and West must guide us in this matter.

EPISCOPUS.

Reply to Episcopus.

To the Editor of the ECCLESIASTICAL REVIEW.

It was with full knowledge and sincere appreciation of the opinion of EPISCOPUS concerning the origin of the Apostles' Creed that I asserted in my article "Popular Pulpit Fallacies" in THE ECCLESIASTICAL REVIEW for November that, "if we wish to make an incontestable statement on this matter, we can say that the Apostles' Creed presents the chief doctrines preached by the Apostles, and that in substantially its actual form it has come down from the early part of the second century". It is to be noted, however, that I also explicitly stated that it is not improbable that the Apostles collectively drew up a formula of faith which subsequently

became the basis of our present Creed. And to my mind the most able and forceful presentation of this view is that which Bishop Alexander MacDonald contributed to THE ECCLESIASTICAL REVIEW in 1903, and later developed in his book *The Apostles' Creed.* Hence, I would not find any fault with a priest who would state in his sermons that there is some *probability* in the view that the Creed was composed by the Apostles.

Nevertheless, I cannot concede more than probability to the opinion of Episcopus. My chief objection is this—in interpreting patristic writings your correspondent seems too ready to accept as synonymous with the Creed (in the sense of a precise formula, containing a definite number of articles arranged in a determined sequence) certain words and phrases which may just as reasonably signify the deposit of faith in general, containing indeed all the articles that appear in the Creed, but not limited to these, nor formulated in prescribed phraseology, nor drawn up in a definite order. For example, the "Rule of Faith" spoken of by Tertullian (*Adversus Praxeam,* c. 2)—is it the Creed, as Episcopus contends, or is it rather the scheme of Christian revelation which was truly handed down by the Apostles "from the beginning of the Gospel even before the earliest heresy"? Tertullian does indeed in this passage enunciate the substance of the Creed, yet it is quite probable that he refers to the doctrines rather than to the formula when he speaks of the "Rule of Faith". The same uncertainty holds with respect to the "Rule of Truth" mentioned by St. Irenaeus (*Adversus Haereses,* Book 3, c. 4).

Moreover, if the Creed were literally the work of the Apostles, it is strange that the Church should have permitted any modifications of its primitive form. Episcopus contends that these modifications were only explanations of the original articles; yet this response does not fully satisfy the difficulty, for even slight verbal changes of a formula that came from the lips of the Apostles would hardly have been allowed.

Because of these considerations, I cannot see how we are justified in stating *as an indubitable fact* that the Creed was composed by the Apostles. Episcopus seems to imply that Kattenbusch and Harnack are the only authorities that can be

cited against the strictly apostolic origin of the Symbol. The fact is that many modern Catholic scholars agree that we cannot with certainty place the origin of the Creed further back than the beginning of the second century. This is the stand taken by Tixeront (*Handbook of Patrology,* p. 29), Bardenhewer-Shahan (*Patrology,* p. 18), Bäumer (*Das Apostolische Glaubenskenntnis*) and Thurston (*Catholic Encyclopedia,* vol. I, p. 631). Fouard, writing some forty years ago, took a middle course, rejecting the account that the Apostles in common formulated the Creed, but holding that it arose in Rome toward the end of the life of Saints Peter and Paul (*St. Peter and the First Years of Christianity,* p. 237).

However, if any priest thinks the arguments of Episcopus sufficiently cogent to justify the unqualified statement that the Apostles composed the formula of the Creed, although I cannot agree with him, I am quite ready to admit that he is following the lead of one whose scholarship is eminent for its diligence, its perseverance and its courage.

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THE ROMAN CENSUS AND THE BIRTH OF CHRIST.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the article entitled "The Roman Census and the Birth of Christ" which appeared in the December number of THE ECCLESIASTICAL REVIEW the Rev. Timothy J. Champoux gives us a fine compendium of Ramsay's book. In its general outline the objections of Schuerer are met and answered so that the historicity and accuracy of St. Luke's account cannot be doubted.

His two conclusions, however, cannot be historically supported. Let us briefly examine them.

1. "Herod is King of the Jews, Quirinius is governor, and Christ" is "born in 4 B. C." (p. 564).

The grammatical reconstruction of the text in St. Luke (2:2), "This enrolling was made *before that* which took place under the governorship of Quirinius" and which the author defends as a possibility or probability (p. 560), is "mutually

inconsistent and thoroughly unjustifiable" (*Ramsay), a "Sprachliche Ungeheurigkeit" (*B. Weiss), "incredible and clumsy" (*Plummer). This solution is also rejected by the Catholic exegetes O'Rourke, Power, Ruffini and others, chiefly because the *Prote* with a participle is nowhere used either in the Bible or among the classical authors to give a comparative sense. In this hypothesis the name of Quirinius would be added without any apparent justification for the exact determination of time.

Herod was King of the Jews at the time of Christ's birth. But what year is required by historical circumstances? He died shortly before the feast of Easter, 11 April, 4 B. C. Josephus Flavius records many events that took place between the eclipse of the moon while the king was sick at Jericho (*Antiq.* 17, 6, 4) and Herod's death (*Antiq.* 17, 8, 7). These many events could hardly have happened in the short period of one month, i. e. between the eclipse of the moon on 12/13 March, 4 B. C. and the king's death. Thus undoubtedly the Jewish historian is referring to the preceding eclipse of 15 September, 5 B. C. When the Magi visited Herod at Jerusalem (Mt. 2, 1 ff.) the king was still enjoying good health. Hence we can conclude according to these two sources that Jesus Christ was born not after but before the first months of the year 5 B. C.

Quirinius was governor in 4 B. C. From the documentary evidence presented (pp. 559-564) it is certain that he was in Syria sometime between 12 and 1 B. C., when he waged war against the Homonadensis. Besides, it is most probable that according to the Tivoli inscription he was governor of Syria a second time. But when was he governor of Syria the first time? Ramsay, O'Rourke hold that this was between 9 and 8 B. C. Ruffini states that Quirinius at this time was more probably the supreme military commander. The periodic enrolment system of every fourteen years, for which there are papyri records from 19/20 A. D. to 257/258 A. D. with the exception of 33/34 A. D., but an allusion to which is found in Tacitus (*Annals,* 6, 4) and the census of 5/6 A. D. mentioned in St. Luke (Acts 5 : 37) and Josephus (*Antiq.* 18, 1, 1) all point to this date of 9/8 B. C. when this cycle began: "This was the first enrolment that took place while Quirinius was

governor (or commander) of Syria" (L. 2 : 2). The author hesitates to make this conclusion because "it seems improbable that Christ was born at so early a date" (p. 562), and because "it does not quite harmonize with the fact that Jesus was 'about in His thirtieth year' in the fifteenth year of the reign of Tiberius" (p. 564).

Authors (O'Rourke, Ruffiini etc.) hold that Quirinius in charge of the Syrian province either as governor or military commander employed Sentius Saturninus, a minor official at the time, to accomplish this enrolment in Judea. This interpretation is based upon the account of Tertullian (*Adv. Marcion,* 4, 19) who undoubtedly was citing some official Roman document. Father Champoux would have us believe that Tertullian was quoting from an erroneous manuscript of the Bible (p. 560). This assumption is baseless, as there are no variant readings in the codices or versions (cf. Merk, Nestle, Vogel).

2. "Christ . . . would be in His thirtieth year in the fifteenth year of the reign of Tiberius" (p. 564).

The author does not specify further what this precise fifteenth year of Tiberius should be. He does, however, give us the *terminus a quo,* i. e. the emperor began to rule in 10 A. D. (p. 563; cf. also p. 547 for 14 A. D.) But this date is inaccurate. It agrees neither with the collegiate rule of Tiberius, which according to Vellius Paterculus was 11/12 A. D. or according to Suetonius, was 13 A. D., nor with the ordinary Roman method of computation. The common method employed by the Romans would be from the death of his adopted father; i. e. 19 August, 14 A. D. (767 a. u. c.). This was also the method employed in Egypt. Thus the fifteenth year of Tiberius according to the regular Roman method would be between 19 August, 28 A. D. (781 a. u. c) and 18 August, 29 A. D. (782 a. u. c.). The Oriental method would place this fifteenth year from 1 October, 27 A. D. (780 a. u. c.) to 30 September 28 A. D. (781 a. u. c.).

The author seems to be perplexed by the statement of St. Luke (3 : 23) that Christ when He was baptized or began His public life was "about the age of thirty years." How is this age to be interpreted? Presupposing that the fifteenth year of Tiberius was from 27-28 or 28-29 A. D. and that Christ

was born 8 B. C., he would have completed His thirty-fifth or thirty-sixth year. St. Luke, who is so insistent upon Christ's observance of the law, indicates that our Lord possessed the legal age before beginning His public mission. He does not wish to give us the exact age of Christ, but rather points out that the Divine Master faithfully observed the law by not beginning before this period. Then too St. John writes: "Thou art not yet fifty years old" (8: 57). Here there is a computation according to decades and we can assume that at the time these words were spoken by the Jews Christ had at least entered His fortieth year. Finally Irenaeus (*Adv. haer.* 2, 22, 5-6), basing his argument upon the fourth Gospel and the apostolic tradition, insists that Christ taught in his fortieth year. (Cf. Power, in *Bibl.* 9 (1928) pp. 282-284).

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CAN AN UNBAPTIZED PERSON RECEIVE CONFIRMATION VALIDLY?

Qu. I believe I read in THE ECCLESIASTICAL REVIEW several years ago a case about a woman who thought she had been baptized in childhood, but on reaching maturity discovered that in reality she had never received the sacrament of Baptism. In the meantime she had been confirmed. Now, in the solution of the case it was stated that she would have to be baptized, but would not have to be confirmed because her previous Confirmation would revive with the reception of Baptism. I am puzzled over this response, and should like further enlightenment on the case.

Resp. Our correspondent doubtless refers to a response contained in THE ECCLESIASTICAL REVIEW for November, 1921 (p. 522), which seems to uphold the opinion that Confirmation received in good faith by an unbaptized person will subsequently revive when the person receives Baptism. This opinion, however, is theologically untenable. By the revival of a sacrament is meant the subsequent bestowal of the grace proper to a sacrament which was received *validly,* but at the time of its reception was *unfruitful* because of the presence of an *obex gratiae.* If, when the sacramental rite was performed, there was present an *obex sacramenti,* which rendered the sacrament *invalid,* there is no possibility of its revival. Now, in the par-

ticular case proposed the sacrament of Confirmation was not received validly, because only one who has received Baptism can validly receive any of the other sacraments. Consequently, Confirmation could not revive even after the administration of Baptism, and if the woman in question wished to receive the character of Confirmation and its sacramental graces, she would have to have the sacred rite entirely repeated.

However, there was doubtless in the mind of the one who wrote the original response to this question an idea that is fully in harmony with theological principles—namely, that one who receives a sacrament invalidly but in good faith and with proper devotion will obtain directly from God certain extra-sacramental graces similar to those he would have received from the sacrament, had it been valid. Some of the older theologians indeed went so far as to say that a sacramental rite rendered invalid through defect of intention on the part of the minister has all its effects—including the character—supplied by God, whether the subject be an adult or an infant. In this wide form the opinion is nowadays commonly rejected by theologians;[1] yet if restricted to extra-sacramental graces it is quite tenable; for the Almighty is not bound down to the sacraments in the distribution of His graces; and it is quite in accord with His benignity that He should bestow a measure of grace on a person who prepares himself worthily for a sacrament, yet, through no fault of his, does not receive it validly. Doubtless, these extra-sacramental graces are not so abundant as those which the sacrament, with its divinely given efficacy of working *ex opere operato,* would have bestowed; yet, on the other hand, they are probably more copious than the merit of the person's good dispositions *ex opere operantis* strictly demands. Of course, only one who has attained to the use of reason and is consequently capable of eliciting free, meritorious acts can be the recipient of grace in this manner. In the case under discussion the woman would seem to have received an outpouring of strengthening graces at the time of her (invalid) Confirmation; but since she did not receive the character nor the specific sacramental graces, she can—and indeed, under ordinary circumstances, should—receive the sacrament of Confiirmation validly.

[1] Salmanticenses, *De Sacramentis in Communi,* Disp. VII, dub. 2, n. 37 seq.

In accordance with this opinion, Pesch asserts that an unbaptized person who should receive Holy Communion in good faith and in the state of grace, though he would not receive the sacrament validly (that is, *sacramentaliter*), would nevertheless obtain some supernatural favors from our Lord, truly present in his breast.[2] Another application of this same opinion, of great practical value to priests in English-speaking countries, has to do with prospective converts from Anglicanism —especially clergymen—who set great value on their previous "sacramental experience". They find it hard to accept the Catholic teaching that Anglican Orders are null and void, because they *feel* that through their communions they have received grace. Now, of course we cannot really *feel* the infusion of grace into our souls, either through the sensitive or through the intellectual faculties. But, abstracting from this point, there is no reason why we cannot admit that these good people did receive precious supernatural graces when they partook of what they sincerely believed to be the Body and Blood of Christ. These graces came to them, not *vi sacramenti,* but *a Deo occasione ritus sacramentalis*—yet they may have been more abundant than those conferred on many a Catholic, approaching the Holy Table with less fervor. A beautiful passage from Robert Hugh Benson's *Confessions of a Convert* (p. 83) is most appropriate:

There are two things in the reception of grace—the fact and the mode. The fact is a matter of spiritual intuition; the mode, of intellectual apprehension. As regards the former—the actual communications between our Lord and my soul—granted above all at moments of great solemnity, I neither had nor have the slightest doubt. Without any sort of hesitation I still say that the times of Communion in the chapel at Mirfield and elsewhere, and of Anglican Confession, will always be among the most sacred of my life; to deny reality to them would be indeed to betray our Lord and repudiate His love. But the mode is quite another matter. While I was in the Church of England I accepted, practically to the very end, her authoritative statement that I was a priest, and the consequent deduction that the grace of her ordinances was actually sacramental. But when I submitted to Rome, I accepted with far greater security, with an internal as well as an external consent, her authoritative

[2] *De Sacramentis,* vol. I, n. 823.

statement that I never was a priest at all. She has never asked me to repudiate anything else on the subject or to assert anything so entirely blasphemous and absurd as that which Anglicans occasionally pretend of her—namely, the diabolical or even illusive nature of the grace that God bestows on those who are in good faith. In my Confessions in the Church of England I, at any rate, made acts of contrition and did my best to comply with the sacrament of Penance; in my Communions I lifted up my heart toward the Bread of Life; and therefore, our Lord would not be the Rewarder of those that seek Him if He had not visited me in response.

"EUNDEM" OR "EUMDEM".

Qu. May I ask whether in the conclusion of prayers we are required to use "per eundem" or "per eumdem"?

Resp. Either form, "eundem" or "eumdem," may be used. It is well to use the reading given in approved texts.

WOMEN ADMITTED TO CLOISTER OF REGULARS.

Qu. The Code of Canon Law, in prohibiting women from entering the cloisture of regulars, grants an exception in canon 598 § 2: "eximuntur ab hac lege uxores eorum qui supremum actu tenent populorum principatum, cum comitatu".

Must the "*cum comitatu*" be limited to "uxores", so that, were the king (or governor, "qui supremum actu tenet") alone to pay an official visit to a monastery of regulars, no woman or women would be permitted to accompany him? In other words, must the "cum comitatu" be understood as those who accompany the "uxores" and not those women who might accompany the king or governor?

I shall be most grateful for any help that you may be able to give on this question.

Resp. Since the privilege of canon 598, § 2, is conferred on account of president or governor, it would seem to follow that if one of these is admitted into the cloister, when not accompanied by his wife, his entire entourage, including women members of it, could be admitted with him. This is confirmed by a comparison with canon 600, n. 3.

VALENTINE T. SCHAAF, O.F.M.

BLESSING OF CANDLES AND PROCESSION ON THE PURIFICATION.

Qu. May one bless the candles on the Feast of the Purification of the Blessed Virgin and omit the distribution of candles and the procession?

Resp. On the feast of the Purification of Our Lady the liturgical function of the Blessing of the Candles must include the distribution of candles and the procession described in the Missal, and in the *Rituale Romanum* (Tit. IX, Cap. II). If this distribution of candles and procession cannot take place, let the priest be content with saying the low Mass of the feast.

Candles may be blessed on any day of the year, by any priest, and at any hour. The formula mentioned in the *Rituale Romanum,* Titulus VIII, Caput II: "Benedictio candelarum", is used.

It is only in cathedral and collegiate churches that the Candlemas blessing of candles and procession are obligatory. But, "whenever the blessing of the candles is carried out, the procession may not be omitted (except when the Blessed Sacrament is exposed). The arbitrary mutilation of a rite is quite unlawful." (See Fortescue, *Ceremonies of the Roman Rite,* edition of 1930, first footnote, p. 278.)

ADDITION OF SUGAR TO ALTAR WINE.

Qu. I have some Mass wine that has become sour. I have heard that it is permissible to add sugar to such wine and after some time, the alcoholic content being increased, use it for Mass wine again.

How much sugar may I add per gallon of Mass wine?

Is it lawful to add sugar to the juice of the grape before or during fermentation?

Resp. Although one rescript of the Propaganda permitted the addition of five kilos of sugar to one hundred liters of must (11 November, 1891), the Holy Office disavowed this method in a rescript dated 25 June, 1897.[1] The addition of sugar in a somewhat larger quantity would render the wine *materia invalida.* It would certainly be *materia illicita,* even if the quantity of sugar added is relatively small.

[1] Cf. R. Fattinger, *Pastoralchemie.* Freiburg i. B., Herder, 1930, p. 59.

BAPTISM AND MARRIAGE PERFORMED BY HOSPITAL CHAPLAIN.

Qu. A hospital chaplain is informed by his bishop that the latter gives the former all of the rights of a pastor. The chapel is a semi-public oratory without a baptismal font. Is the chaplain permitted to administer the Sacrament of Baptism? May he assist at marriages in this chapel?

Resp. Baptism is ordinarily to be conferred in a church. The chaplain in question cannot baptize in the hospital chapel, unless there be danger of death or unless other urgent reasons make it advisable.

This hospital chaplain may assist at marriages, provided at least one of the parties is an inmate of the hospital.

"MANY ARE CALLED, BUT FEW ARE CHOSEN."

Qu. Why does the Church hesitate to define many controverted passages of Holy Scripture? What view are we to take of conflicting interpretations of passages like Matt. 22: 14, "Many are called, but few are chosen"?

Resp. Every authentic passage of the canonical Scriptures is the proper object of authoritative interpretation (not definition) by the Church, even Matt. 22: 14.

As a rule, the Church exercises this function only when real necessity of safeguarding doctrine and morals demands an interpretation.

The difficult passage in Mtt. 22: 14 is of little importance to the practical sanctification of individual souls. It is rather a matter of pious curiosity. The Church has not given an authoritative interpretation of this passage.

The speculations of theologians are helpful to the Church, but not the motive for her decisions.

The Church has never officially declared anything about the "few" nor the "many" who are saved. She has defined that all those who die in the state of sanctifying grace are saved. It seems that God has not deigned to reveal the mathematical number of those who have and will die in sanctifying grace.

VOTIVE MASS OF SACRED HEART ON FEAST OF PURIFICATION.

Qu. The ordo I use states before the feast of the Purification which last year fell on the First Friday: "Cras una M. vot. Ss. Cord. dici potest c. et ult. Ev. Purific." Other calendars indicate that even the solemn votive Mass of the Sacred Heart was forbidden. Which is correct?

Resp. The feast of the Purification is considered also as a *Festum Christi Domini* and for that reason even the solemn votive Mass in honor of the Sacred Heart is forbidden on it whenever it falls on the first Friday of the month. So it was declared by the Congregation of Rites:

III. Utrum eadem Missa [i. e., the solemn votive Mass in honor of the Sacred Heart] dici possit in Festo Purificationis B.M.V., cum hoc Festum incidit in supradictam Feriam VI?

Ad III item Negative, attento mysterio, ob quod Festum Purificationis B.M.V. aequiparatur Festo Domini.[1]

DECREES OF THIRD PLENARY COUNCIL OF BALTIMORE APPROVED BY ROME.

Qu. Were the decrees of the Third Plenary Council of Baltimore ever approved by Rome?

Resp. With some few changes the decrees of the Third Plenary Council of Baltimore were approved by decree of the S. C. de Propaganda Fide, 21 September, 1885. The decree will be found in *Acta et Decreta Plenarii Baltimorensis Tertii* A. D. MDCCCLXXXVI (Baltimore: Murphy, 1886, pp. xv and xvi) before the text of Acts of the Council itself.

Unless they contravene the Code, the decrees of the Third Plenary Council of Baltimore remain in force. (Cf. J. D. M. Barrett, *A Comparative Study of the Councils of Baltimore and the Code of Canon Law,* The Catholic University of America Canon Law Studies, No. 83, Washington, 1932.)

[1] S. R. C., 27 March, 1902—*S. R. C. Decr. Auth.*, n. 4093. Cf. the rubric in the Missal at the end of the Mass of the Feast of the Purification: "Hodie prohibetur quaelibet Missa votiva etiam sollemnis, de Christo Domino." F. Brehm, *Die Neuerungen im Missale* (Regensburg: Pustet, 1920), p. 338.

Ecclesiastical Library Table

RECENT THEOLOGY.

New treatises on apologetic theology are constantly needed in the Catholic Church, not because the Catholic principles in this domain of sacred science vary with the passing of time, but because the ever changing methods of attack employed by the Church's adversaries require year after year, and almost day after day, new methods of presenting the unchangeable and impregnable truths that constitute the motives of credibility for the Catholic faith. Prominent among recent apologetic works is *La Credibilité du Dogme Catholique; Apologétique Scientifique* (Lyons, Vitte, 1933) by the Rev. J. Falcon, S.M. In matter and method the treatise is Thomistic, resembling in many respects *De Revelatione* by Père Garrigou-Lagrange, O.P.—who, in fact, has written the introduction to this new work. Worthy of note is the clear-cut distinction drawn by Dr. Falcon between the essential supernaturality of the truths of revelation and the modal supernaturality of the miracles adduced as proofs of their credibility. This point, which is neglected by many apologists, solves the objection that Catholics, while contending that supernatural truths can be known only by faith, cite supernatural miracles to confirm supernatural revelation. Other notable features of this new work are the author's response to the objections of modern rationalists from the history of comparative religion, and his development of the argument that the claims of Catholicism are proved by the continuous miracle of the Church's very existence.

In connection with this last point, recognition is due to *Le Miracle de l'Église* (Paris, Spes, 1934) by the Rev. A. Sertillanges, O.P. It is a vivid presentation of the life of the Church, characterized from its very inception by such unique strength and stability, with the patent conclusion that an organization of such indomitable vitality must be the Church of the living God.

St. Augustine's concept of the Church is the theme of *Der Kirchenbegriff des Heiligen Augustinus* (Munich, Hueber, 1933) by the Rev. F. Hoffman. In masterly fashion the author analyzes the ecclesiology of the great bishop of Hippo,

dividing his treatment into three sections corresponding to three periods in the saint's life. During the years immediately following the conversion of Augustine, while he was pitting the doctrines of Catholicism against Manichaeism, the idea of the Church as a teacher pointing the way to salvation predominated in his mind and in his writings. The second period embraced the years of his controversies with the Donatists; and then it was that he fully grasped the sublime concept of the Church as the mystical body of Christ. However, his appreciation of the spiritual inner life of the Christian society did not impede his recognition of its external and juridical features and of the necessity of incorporation in the visible Church. The third period, the last years of Augustine's life, while he was occupied with his strenuous combat against the Pelagians, saw the development of his doctrine of the Supreme teaching authority of the Roman Pontiff.

The entire issue of *Angelicum,* 1934 IV, is devoted to articles on Cardinal Cajetan, O.P., the fourth centenary of whose death occurred on 9 August, 1934. Of interest from the standpoint of apologetics is a paper by the Rev. V. Pollet, O.P., detailing the doctrines of Cajetan on the Church. It must be remembered that many of the tenets of ecclesiology which are now explicitly recognized and unanimously accepted by Catholics were in an embryonic stage at the beginning of the sixteenth century. Thus, the superiority of the Pope over an ecumenical council, beyond all dispute now, was then denied by not a few theologians, particularly those of France. Against these Cajetan wrote two treatises—*De Comparatione Auctoritatis Papae et Concilii* and *Apologia.* Although making certain slight restrictions, easily understood at a period so closely following the hectic Council of Constance, Cajetan upheld substantially the same principles of the Pope's supreme jurisdiction over the entire episcopate that were subsequently clarified by ecclesiastical pronouncements.

Rome and Reunion (London, Burns, Oates and Washbourne, 1934) is a collection of the declarations of the Holy See having a bearing on the movement toward union with Rome which is now being actively promoted by a number of "Anglo-Catholics". The work is edited by the Rev. Dr. E. Messenger. Strange as it seems to the members of the Catholic Church,

many of these well-meaning Anglicans still cherish the hope that eventually Rome will be persuaded to compromise on matters of doctrine; and for such persons Dr. Messenger's work will be of special value, providing them with the unequivocal statements of Leo XIII and Pius XI which lay down as an essential condition for the return of an heretical body to Rome the unqualified acceptance of all Catholic doctrines. The book also contains a translation of the *Apostolicae Curae* which declared Anglican Orders invalid, as well as the letter of Leo XIII to the Archbishop of Paris in which this declaration was asserted to be final and irrevocable. The utterances of Rome referring to the "Association for Promoting the Union of Christendom", inaugurated in 1864, also find a place in Dr. Messenger's timely work.

Writing on "The Origin of Man" in the *Dublin Review* for July, 1934, the Rev. H. Johnson of the Oratory shows a strong preference for the evolutionary theory of the origin of the human race—a theory which he believes is rendered quite probable by the paleontological discoveries of recent years. He thinks however that the more ancient types of hominid, such as Pithecanthropus and Eoanthropus, although anthropologists may designate them as men, were not human in the Catholic sense—that is, were not endowed with a spiritual soul. When precisely in the process of evolution the elevation of one of our ancestors to the plane of *homo sapiens* was effected by direct divine action is difficult to determine; but Father Johnson is of the opinion that the first intellectual hominid was prior to the Neanderthal man, and was the ancestor of two parallel stocks, one of which—the Neanderthal race—became extinct, while the other survives in the present human race.

Discussing the age of the human race in the light of recent scientific investigations in *Biblica* for May, 1934, the Rev. R. Köppel, S.J., asserts that the Catholic theologian should not despise the findings of paleontology on this subject. He himself ascribes at least 20,000 years as the age of *homo sapiens,* and admits the possibility of a far longer period since human beings first appeared on earth.

Intimately related to the nationalistic tendencies of present-day Germany is the denial of the doctrine of original sin in a work entitled *Die Deutsche Nationalkirche* by Professor E.

Bergmann. The "myth" of original sin, he claims, has engendered in mankind a spirit of pessimism which has been an impediment to human progress; and he blames Christianity for bringing this depressing idea among the Nordic people, who otherwise would never have conceived so lowly an idea of humanity. In the *Theologische-Praktische Quartalschrift,* 1934 IV, the Rev. Dr. Richard Grohl answers this charge by presenting the arguments from revelation for the existence of original sin and explaining the meaning of this doctrine as it is understood in the Catholic Church. He shows that the doctrine of original sin when joined to the correlative doctrine that humanity has been strengthened and elevated by the grace of Christ, instead of retarding man's progress, rather stimulates the will to undertake great and noble deeds.

An historical study of a theological crisis in the Catholic Church, written by a non-Catholic, is *The Modernist Movement in the Roman Church; its Origins and Outcomes* (Cambridge University Press, 1934) by A. R. Vidler. The author is in full sympathy with the Modernists, whose condemnation by Pius X he considers an evidence of the obscurantism that dominates the Catholic Church. He traces the history of the movement in France, Germany, Italy and England, devoting considerable attention to the doctrines of Loisy and Tyrrell, the two principal protagonists of Modernism. He vindicates Newman of the charge of being the precursor of Modernism, though he admits that some of the Modernists found the Cardinal's writings suggestive and helpful. Mr. Vidler endeavors to defend the Modernists against the charge that their theological principles were the logical effect of their philosophy of immanentism and symbolism. On the contrary, he contends, their theological findings were the cause of their philosophical system. He gives proof in his own person of his assertion that Modernism has found a more congenial abiding-place in the Anglican communion than it was accorded in the Catholic Church.

Echoes of the modernistic conflict are heard also in *Von Hügel and the Supernatural* (London, S. P. C. K., 1934) by A. H. Dakin, Ph.D. Von Hügel will probably always remain a paradox. He was undoubtedly staunch in his devotion to the Catholic Church; yet the philosophical speculations in which

he indulged often contained dangerous implications. Mr. Dakin hardly does his subject justice however when he gives the impression that Von Hügel never believed that the Catholic Church is the necessary means of salvation for all.

The attention that Catholics are giving to the doctrines and practices of the separated churches of the East affords convincing proof that the present Holy Father's exhortations were not in vain when he urged Catholic scholars to acquire a better understanding of these millions of Christians, with a view to procuring their return to the one fold. A series of treatises in Russian by a Russian Catholic priest, Prince Alexander Wolkonsky, under the general title *Catholicism and the Religious Tradition of the East* (Rome, Oriental Institute) is intended as an apologetic theology for the author's countrymen. The first treatise, published in 1933, emphasizes the affection of Catholics for the Orthodox Church and their deep veneration of its rites—points that are most helpful toward dissipating the animus of these separated Christians against Rome. In his second treatise, published in 1934, Father Wolkonsky demonstrates the doctrine of the primacy of Peter and of the Roman Pontiff, drawing abundantly from the writings of the Oriental Fathers and from the Eastern liturgies. He devotes a lengthy chapter to papal infallibility, about which the Orthodox Christians entertain the most incorrect notions. A third treatise, to appear in the near future, will be devoted to the doctrines that constitute the chief points of controversy between Catholic and Orthodox theology—the procession of the Holy Ghost, Purgatory and the Immaculate Conception. Unhappily this will be a posthumous work, as Father Wolkonsky died in October, 1934.

Oratio Liturgica pro Defunctis in Ecclesia Russa Orthodoxa (Lublin, 1933), by the Rev. M. Niechaj, shows that, although the Orthodox Church is explicitly opposed to the Catholic doctrine of Purgatory, this doctrine is implicitly admitted in the Russian liturgy. For the liturgical prayers suppose the existence of a state beyond the grave, midway between the state of the blessed and that of the damned, containing souls which departed this life with the guilt of venial sin or with a debt of punishment for repented sins, and which can be assisted by the prayers of the Faithful. In liturgical and theological

language these souls are indeed said to be in hell; yet in practice they are recognized as being in an essentially different condition from those who have died in mortal sin.

The Orthodox Church too has its Modernists. A synopsis of the ecclesiology of one of these—Paul Florensky—is contributed to *Gregorianum,* 1934 II, by the Rev. S. Tyszkiewicz, S.J. It cannot be denied that there is a certain sublimity of thought in the manner in which Florensky portrays the Church as the visible manifestation of the divine wisdom. Indeed, he visualizes the Church as something so exalted that it entirely transcends the powers of the human intellect, so that we must not try to reason about it. This spirit of " anti-intellectualism "—the tendency to spurn the " rationalism " of which they accuse Catholic theologians—seems to be one of the characteristic notes of the Russian modernistic school.

Is there any prospect of a return of the Oriental churches to Catholic unity? There is undoubtedly strong opposition to Rome still prevailing in the Orthodox Church, especially among the clergy. A recent manifestation of this hostility is the reply of the Orthodox archbishop of Athens to the Encyclical *Lux Veritatis* of Pope Pius XI, in which the Pontiff adduces arguments for the primacy of the Roman see from the sayings and doings of the Council of Ephesus. The Archbishop's response—which has been translated into English and published under Anglican auspices by the Faith Press of England—aims at proving that the Council, and particularly its presiding bishop, St. Cyril of Alexandria, attributed to St. Peter and to his successors only a primacy of honor. Dom Ralph Russell, O.S.B., in *Pax* for July, 1934, gives a summary of the Archbishop's letter and indicates its misinterpretations of patristic testimony.

A more hopeful view of the return of the separated Eastern churches is proposed by the Rev. M. Gordillo, S.J., writing in the *Civiltà Cattolica,* 6 October, 1934, under the title " L'Eucaristia Sorgente dell'Unità Cristiana ". Father Gordillo pays a high tribute to the devotion of many of the Orthodox Christians toward the Holy Eucharist, and finds in it a certain measure of assurance of their return to Catholicism, since the Holy Eucharist is the sacrament of ecclesiastical unity.

Several works dealing with occult and preternatural phenomena have recently made their appearance. In *The Church and Spiritualism* (Milwaukee, Bruce, 1934) the Rev. H. Thurston, S.J., discusses the reasons why the Church forbids her members to participate in spiritistic seances. He contends that some of the phenomena of spiritism cannot be accounted for by any natural human means, such as fraud and auto-suggestion. He believes however that these happenings may be caused not only by the devils but also by some species of spiritual beings of whom we have no knowledge, or even by the souls of unbaptized children.

A different attitude is taken by the Rev. P. J. Gearon, O.C.C., in *Spiritism; its Failure* (London, Burns, Oates and Washbourne, 1934). His opinion is that all spiritistic phenomena can be explained by natural causes, such as fraud, telepathy, hypnotism and abnormal psychology.

A French work by Mme. Jeanne Danemaire has been translated into English by Warre Wells under the title *Stigmata, from Catherine Emmerich to Theresa Neumann* (London, Burns, Oates and Washbourne, 1934). The most interesting portion would seem to be the section dealing with the marvelous occurrences surrounding Theresa Neumann of Konnersreuth at the present day. The writer interprets these phenomena as miraculous, and presents a very good case for this view, relying especially on the stigmata that have been impressed on the young woman's body for the past eight years. However, the Rev. J. O'Neil, in an extensive review of this book in the *Irish Ecclesiastical Record* for October, 1934, expresses doubt regarding the miraculous character of the phenomena of Konnersreuth. He quotes several reliable Catholic authorities who hold that the impression of the stigmata may be an emotional reaction of fervent meditation on Christ's Passion. Dr. Perraud writes: "If the nervous system is capable of producing so many alterations in the tissues and on the surface, we can see with what reserve the statement that it would be impossible to produce stigmata should be made." A similar view was expressed by the late Dr. Austin O'Malley.

The theology of the Incarnation is enriched by another work of the scholarly Abbot Anscar Vonier, O.S.B.—*The Victory of Christ* (London, Burns, Oates and Washbourne, 1934). The

main theme is that Christ by His death on the cross gained a victory, primarily for God, secondarily for mankind. The resurrection was the manifestation of this victory—but not the complete manifestation, for in His Mystical Body with its martyrs, confessors and virgins, the victory of the Son of God will continue until the end of time, and be consummated only by His second coming in glory. Abbot Vonier emphasizes the fact that our Saviour's resurrection was not intended as His complete triumph by pointing out that during the forty days following the resurrection, and even at the time of His ascension, Christ did not manifest in a visible manner the glory of His risen humanity.

A succinct article, with an abundance of theological citations, is "The Humanity of Christ" contributed by W. Kane to *The Month* for August, 1934. It is a statement of the chief tenets of the Catholic faith concerning the created nature of the God-Man. A good point is stressed by the author when he speaks of our Lord's human passions: "What is important for us is that we should not interpret our Lord's self-mastery into a denial of the reality and genuineness of His human affections. . . . Nor should we confuse our Lord's mastery of His impulses with mere feebleness of the impulses themselves. That He perfectly observed the scriptural injunction to "be angry and sin not" does not at all means that His anger with the hucksters in the Temple was not vigorous as well as genuine. The agony in the garden shows us a victory over emotional impulses won only after a terrific struggle. Even amongst ordinary men, self-mastery does not mean molly-coddleism."

The Nine First Fridays (published by Burns, Oates and Washbourne, Ltd., London, 1934) whose author designates himself simply as "A Secular Priest" aims at establishing the authenticity of the Great Promise, reputed to have been made by our Lord to St. Margaret Mary Alacoque, to the effect that those who receive Holy Communion on nine consecutive First Fridays will have the grace of final repentance. The author is inclined to favor a quite literal interpretation of this promise.

An article entitled "A Puritan Precursor of St. Margaret Mary" by the Rev. E. Sutcliffe, S.J., in the *Irish Ecclesiatical Record* for July, 1934, is an interesting account of the life and writings of Thomas Goodwin, a seventeenth century Anglican

divine of Calvinistic tendencies. Of special interest is the concept of the goodness and mercy of the Heart of Christ which finds frequent expression in his writings in terms similar to those used by Catholics in connexion with the devotion of the Sacred Heart. Thus, Dr. Goodwin wrote: "His heart remains as graciously inclined to sinners that come to Him, as ever on earth. . . . The love which made Him die for sinners doth certainly continue in His heart still, now that He is in heaven . . . Christ's heart had naturally in the temper of it more pity than all men or angels have, as through which the mercies of the great God were to be dispensed to us."

Father Sutcliffe informs us that some non-Catholic writers have claimed that the devotion of the Sacred Heart reached St. Margaret Mary from Thomas Goodwin through Father De la Colombière, who spent two years in England; but this is historically untenable, since most of the saint's revelations were granted her before Father De la Colombière went to England.

A valuable contribution to Mariology is *Marie dans le Dogme* (Paris, Spes, 1933) by the Rev. E. Neubert. As the title indicates, the work is an exposition of the dogmatic aspect of the chief prerogatives ascribed by the Catholic Church to our Blessed Lady—the divine maternity, the Immaculate Conception, the assumption, her universal mediatorship and spiritual motherhood of mankind, etc. In an appendix the author lays down four rules for determining Mary's privileges—revelation, fitness, comparison with the saints, and analogies with her Son.

The lectures of the Cambridge Summer School for 1933, devoted to Marian theology, have been published under the title *Our Blessed Lady* (Burns, Oates and Washbourne, 1934). Ten theological experts have contributed to this work, which is in harmony with the high standard of excellence, both scientific and literary, always maintained by the Cambridge Summer School lectures. Another recent work in the same sphere of theology is *De Beata Maria Regina* (Turin, Marietti, 1934), in which the author, Dr. De Cruyter, vindicates the title of Queen for our Blessed Lady, as a correlative to Christ's title of King.

The psychological process of the act of faith constitutes one

of the most complicated problems of Catholic theology. The history of what may be regarded as the first attempts to present this problem and to solve it in scientific form is essayed by the Rev. G. Englhardt in his lengthy treatise *Die Entwicklung der Dogmatischen Glaubenspsychologie in der Mittelalterlichen Scholastik* (Munster, Aschendorff, 1933). The author limits himself to the teachings of the scholastics of the twelfth and early thirteenth century. Although in those days the analysis of the act of faith was grasped only imperfectly, yet even then it was recognized that this act cannot be based on the motives of credibility, but must find its entire formal object in God, the first Truth. The credit of discovering this essential principle Dr. Englhardt attributes to Peter of Corbeil, though it was subsequently expressed in scientific terms by William of Auxerre. While admitting the great influence of Abelard and of Hugh of St. Victor in the development of the theology of faith, Dr. Englhardt emphasizes the part taken by the school of Chartres and by Gilbert of Porée. He also points out the importance ascribed by the early scholastics to divine illumination as a factor of the act of faith.

A similar historical study, concerned with the concept of faith presented in the writings of St. Thomas, is *Glaubensgnade und Glaubenslicht nach Thomas von Aquin* (Herder, 1933) by the Rev. A. Stolz, O.S.B. It is the first contribution to a series of philosophical and theological studies undertaken by the Pontifical Institute of St. Anselm in Rome. The author adheres in general to Thomistic principles, although in explaining the act of faith he disagrees with some of the modern Thomists, particularly Père Garrigou-Lagrange, O.P.

In classifying the champions of the various theories concerning the reconciliation of the efficacy of grace with the freedom of the will, the name of Suarez is always placed among the Congruists. In view of this fact, a recent brochure by Dr. F. Stegmüller entitled *Zur Gnadenlehre des Jungen Suarez* (Freiburg, Herder, 1933) is of no little interest. Dr. Stegemüller bases his findings on a hitherto unedited treatise on grace by Suarez, written in 1583. At that time the famous Jesuit theologian rejected the *scientia media* as destructive of human liberty, and Congruism as irreconcilable with the idea of truly sufficient grace. He ascribed to efficacious grace an

infallible power, not residing in the grace itself—as in the Thomistic system—but produced by the frequency with which it impels the recipient to action. It was not until 1590 that Suarez accepted the theory of the *scientia media,* and according to Dr. Stegmüller this was the result of independent speculation rather than of the writings of Molina on this subject.

A posthumous work of the Rev. D. Mannajoli is a treatise on the "heroic act" by which one transfers to the souls in Purgatory all the satisfactory value of his good works *L'Atto Eroico di Carità in Suffragio delle Anime in Purgatorio* (Rome, Vatican Press, 1932). The author does not shun the theological difficulties connected with this act—for example, that those who renounce the value of their good works for the benefit of others are not observing the proper order of charity, which prescribes that one prefer himself to his neighbor when spiritual advantages are involved. The response of Monsignor Mannajoli—which however does not seem to answer the objection adequately—is that such a reversal of the order of charity would be wrong if motivated by natural love, but is justifiable when it proceeds from supernatural charity. The more satisfactory solution would seem to be that in renouncing the satisfactory value of his works, a person gains for himself an increase of merit, which is a more than adequate compensation.

A few years ago the Rev. A. J. MacDonald, an English Protestant clergyman, published an historical study entitled *Berengar and the Reform of Sacramental Doctrine* (London, Longmans, Green and Co., 1930). The writer contended that all through the early middle ages there were current in the Church two theories regarding the nature of the eucharistic presence—the one asserting a real, physical presence of Christ's body and blood, and the other admitting only a spiritual or "dynamic" presence. This second theory waned during the tenth century, but was brought to the fore again and defended by Berengarius toward the end of the eleventh century. It was then condemned by the ecclesiastical authorities, partly from political motives, and from that time on the Church was definitely committed to the "material" interpretation of the eucharistic presence. The "dynamic" view was revived by Calvin, and constitutes the common belief of

Protestants regarding the sacrament of the altar. In support of his historical contentions Dr. Macdonald quotes extensively from medieval writers; and he even ventures to assert that the theory of the "dynamic" presence finds confirmation in the writings of St. Augustine.

In the *Clergy Review* for December, 1934, the Rev. R. P. Redmond, Ph.D., S.T.L., gives an excellent summary of Dr. Macdonald's book and a convincing refutation of its chief claims. While conceding that there were two currents of thought concerning the eucharistic presence during the middle ages, Dr. Redmond shows that they were not contradictory, but mutually supplementary. Each emphasized a different aspect of the Blessed Sacrament—one, the actual presence of our Lord, the other, the power of this sacrament to confer grace. Those who stressed this latter aspect naturally expressed themselves in such statements as that we do not receive the Eucharist unless we receive the "virtus sacramenti", or that sinners do not partake of the body and blood of Christ. But these writers did not deny the doctrine of the real presence, as is evident from other passages of their works—which are omitted by Dr. Macdonald. These same authorities—the Augustinian school, to use the classification of Dr. Redmond—sometimes referred to the consecrated species as the "figure" of the body of Christ; but a deeper study of their writings will show that they signified a figure which is not a mere symbol of something not really present, but an outward sign of something truly abiding beneath the eucharistic species.

Dr. Redmond points out that since the cult of Berengarius is still flourishing among Protestants, some knowledge of the subject should be had by Catholic scholars, and it is a pity that the only modern book on the teachings of this eleventh century heretic is by a Protestant with a strong anti-Catholic bias.

The doctrine of St. Thomas concerning the nature of sacrifice in general is the subject of the treatise, *Notio Sacrificii in Communi in Synthesi S. Thomae* (Rome, College of St. Theresa, 1934) by Father Henry, O.C.D. The author contends that according to the teaching of the Angelic Doctor a representative immolation is *per se* sufficient for a sacrifice, although he admits that under the Old Testament a real immolation was actually necessary.

Under the title "The Anglican Communion Service and the Eucharistic Sacrifice" in the *Clergy Review* for November, 1934, the Rev. Dr. E. Messenger takes issue with those Anglicans who contend that the Anglican liturgy does not deny the sacrificial character of the eucharistic rite. The most recent of these is the Rev. T. Jalland in *This Our Sacrifice,* published in 1933. Dr. Messenger argues very convincingly that the canon of the Anglican communion service was drawn up in the sixteenth century with a definite purpose to exclude the idea of a sacrificial rite.

A new edition of Cardinal Wiseman's *Lectures on the Real Presence* has just been published (Burns, Oates and Washbourne, 1934). Although they made their first appearance almost a century ago, these lectures are still a theological classic. This new edition is rendered still more valuable by brief but well-chosen notes from the pen of Dr. Barton, applying the principles laid down by the Cardinal to modern fallacies.

An interesting historical feature of Holy Orders is narrated in an article entitled "Das Jugendliche Alter der Lectoren" in the *Ephemerides Liturgicae,* 1934 V. The Rev. E. Peterson, the writer, proves by authentic documentary evidence, that it was not unusual in the early Church to ordain young boys, and even infants, to the order of lector.

The Rev. J. Salsmans, S.J., writing in the *Ephemerides Theologicae Lovanienses,* 1934 III, suggests a problem of practical import relative to the validity of marriage. Father Salsmans is inclined to take a stricter view than most modern writers concerning the limitation of conjugal intercourse to the "sterile" period. He even favors the view that if this is kept up by married people for a long time without a good reason, mortal sin may be committed. The special point to which we refer however is this—according to Father Salsmans, many theologians affirm that a marriage is invalid if the parties intend to restrict the conjugal right to sterile periods.

The question deserves consideration in view of the subjective attitude with which not a few persons enter marriage at the present day. The solution would seem to depend on the predominant intention of the contracting parties. If they really intend to transfer to each other the right to have con-

jugal intercourse only on certain days, there is no marriage, because the marital contract essentially demands the mutual transfer of a complete *jus matrimoniale,* unrestricted as to the time of its use. If, however, the contracting parties actually give each other the unrestricted right, but agree as a side-issue that they will use it only at certain times, the marriage is not thereby rendered invalid.

It is generally conceded nowadays that the Pope can dissolve a *matrimonium consummatum et ratum.* The case is this. Two unbaptized persons are married, and the marriage is consummated. Both then receive Baptism, so that their marriage becomes *ratum;* but subsequently, there is no marital intercourse. The Sovereign Pontiff, theologians hold, can dissolve such a marriage for a good reason. In the *Theologische-Praktische Quartalschrift,* 1934 IV, the Rev. G. Oesterle, O.S.B., gives some interesting historical side-lights in the development of this doctrine, showing that the Pope's power in this matter was disputed for a long time. Even Lambertini, later Pope Benedict XIV, denied this power to the Roman Pontiff. Father Oesterle concludes that although it cannot now be doubted but that the Pope possesses this power, he seldom uses it directly.

Does the identity of the risen body demand that it have the same material molecules that it had during its terrestial existence? This question is answered in the negative by the Rev. E. Hugueny in the *Revue de Sciences Philosophiques et Théologiques* for 1934. He believes that identity is present if the soul animates any particles of matter whatsoever, giving them the same characteristics that the individual had during life. This view, Father Hugueny believes, is quite in harmony with the teachings of St. Thomas concerning the principle of individuation.

The third volume of the new edition of St. Thomas's Commentary on the Sentences has been published (Paris, Lethielleux, 1933) under the direction of the Rev. M. F. Moos, O.P. Another new scholastic publication is a compilation of the writings of Scotus on our Blessed Lady, the work of the Rev. C. Balic, O.F.M. (Kacic, Sibenik in Yugoslavia, 1933).

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Criticisms and Notes

JESUS CHRIST — HIS PERSON — HIS MESSAGE — HIS CREDENTIALS. By Léonce de Grandmaison, S.J. Authorized translation by Douglas Carter. Volume III. New York: Sheed & Ward, Inc. 1934. Pp. x+523.

Students and general readers with whom the first two volumes of the Life of Christ by the late Léonce de Grandmaison met such a cordial reception will be well pleased with this third volume completing the study of our Saviour and His times. This volume contains books V and VI and is furnished with the general index, an index of New Testament texts and of names for the three volumes. The same general order is followed as is found in the first two volumes; and again some of the most interesting and important material is found in the notes at the end of each book.

Book V deals with the evidence of the divinity of Christ as shown by the prophecies which Jesus Himself made, and by the miracles of Jesus; one entire chapter (chapter IV) is devoted to the Resurrection. Book VI is concerned with events following upon the institution of the religion of Jesus Christ in the world; the first chapter deals with the Christian Church in its origin and during the apostolic time; the second chapter considers the history of the Church in ancient times, during the middle ages, and in modern times from the standpoint of the manner in which it bears witness to Jesus Christ.

The standards of scholarship, already known to many from the French original and manifested in the translation as hitherto made, are maintained throughout. The book is replete with references of the most diverse kind, touching every phase of the various problems, dealing with the most abstruse opinions, and dipping into almost every known author on the subjects. Father Grandmaison faces every problem squarely; the difficulties connected with the texts in Sacred Scripture, their interpretation, as well as the problems of authorship and integrity; the real questions, many of them very troublesome, arising out of the prophecies concerning the end of the world and the various explanations of the Resurrection, are first of all taken up at their full value, then examined, and when possible fully accounted for and explained. In some cases certain phases of the problem are left unsolved. For example, the authorship of Mark 16:9, 20 (see note MM. p. 307): "There is no question of solving this problem of authorship. Whether we allot the fragment to a later redaction by the author of a work that for some unknown reason

remained unfinished, or whether we plainly confess our ignorance, we are still in the realm of probabilities." On the other hand, where the enemies of Christianity have completely shifted their tactics, this fact does not pass unobserved; instance the case of the tomb found empty (note NN. p. 313): "It is interesting, moreover, though scarcely surprising, to observe that the account of the empty tomb, condemned by Loisy and the bulk of the liberal critics of a few years back as a mere legend, the clumsy fiction of un unimaginative mind, becomes for the present contingent the essential primitive feature, disclosing the most ancient Christian tradition!"

Some of the problems which were treated in the previous volumes recur again but under a different phase. The subject of the Kingdom of God had already been treated in so far as it was concerned with the literal interpretation of the text and the question of Christ's personal interpretation of His mission (1, 281 sq.; II, 76-86); it recurs again, but this time as one of the prophecies which Christ made about His own work. Concluding what he has to say about the prophecies of Christ concerning Himself and His work, the learned author says: "We have instanced no more than a few of Jesus's prophecies on His work. Yet even these, taken as a whole, and compared with even a summary history of the Christian religion, cannot fail to astonish us. From what other prophet could we quote predictions of so wide a range, and verified as these have been?" In a similar manner the vital textual problems connected with the prophecies about the consummation of the world and the various attempts, Catholic and Protestant, to solve them are duly set forth and thoroughly examined. Free use is made of the practice of setting the passages from the four gospels alongside of one another, comparing them with each other, and seeking to discover wherein one fills out the gap in what the other has to say, or what reason there might be for stating that portions of the texts have been lost or that later writers have inserted interpolations.

In volume II (pp. 195-209) the personal religion of Jesus Christ was dealt with at length and said to consist chiefly in His perfect obedience to the will of His Father. Book VI of this volume deals with the religion of Jesus Christ, meaning thereby not only the organized society which He instituted, but the whole sum of the practices which He enjoined upon His followers. We know little about the immediate origins of the religion of Jesus under this phase. The most noteworthy characteristic (in contrast to the views of liberal critics) is the shortness of the period of obscurity. In this, Christianity differs from the Oriental religions in which centuries elapsed between the time of the death of their founders and the growth of the cult. Twenty years after the death of Christ flourish-

ing churches possessing a regular system of instruction and vigorous liturgical life are in existence. Christ was looked upon as the Lord and this title has been appropriated to him in every language since that time. By the middle of the first century this Church was combating idolatry and false worship not only in the cities of Achaia, but in the capital city of the Roman Empire. The nature of the Church was explained wherever Christianity was taught. St. Paul (I Cor., 12:4-31) uses the figure of a living organic body whose head is Christ. "There is diversity, therefore, in the members of this body, as there are differences in the functions they must fulfil; they are diverse, but also of unequal importance, forming a hierarchy: 'Are all apostles? Are all prophets?' The head has its part to play, and it is not that of the hand or of the foot. Throughout the whole there reigns a strict solidarity of sympathy and interests, as of life" (Book VI, p. 429). Thus the religion of Christ, which is the Church established by Him, is assimilated to the personal religion of Christ for in it also obedience to the Head, which means that in it God's will is done, forms the most important feature of its activity, and is the working mechanism through which can operate the vital force which joins together the various members, that is, charity.

The saints of modern times serve as witnesses to the perpetuation of the Christian tradition and to the manner in which Christ continues to operate vitally among mankind. To them Christ stands not as a dimly receding figure, but as a living person for whom they can have "a real love with nothing Platonic or illusory about it; it is a strong and substantial love of which heroism is engendered; not formed in our imagination, but proved by its works; a love 'whose children are always good works, works'" (p. 469).

The author has aimed to throw a clearer light on the person of Jesus, the greatest fact in religious history. That he has succeeded in doing so, any one who reads these volumes with intelligent understanding will enthusiastically agree. There need be no hesitancy in commending the three volumes which make up Father Grandmaison's study of Jesus Christ: it is the greatest work on this subject which has appeared in our times. It will be many years before their like will be produced again; they are well nigh exhaustive in the departments with which they deal. We owe a debt of gratitude to the translator and the publisher who have made them accessible to English readers. Rightly used they are valuable not only for scientific study and apologetic, but also for meditation and sermon writing. It is seldom that works so scientific and so complete are at the same time endowed with literary beauty and Christian reverence.

PRECIS D'HISTOIRE DE LA PHILOSOPHIE MODERNE. Vol. I. By Joseph Maréchal, S.J. Louvain, Museum Lessianum. 1933. Pp. 307.

The present volume is No. 16 of the philosophical series of publications of the Museum Lessianum of Louvain. The author is a member of the faculty of philosophy of the philosophical and theological College of Louvain-Eegenhoven. He writes that his book is made up of notes for his classes the members of which are preparing for the degree of Licentiate in Philosophy ordinarily conferred by Pontifical universities. It is intended to be an exact and objective introduction to the history of modern systems of philosophy. As the author finds it impossible to accord an equally extended treatment to all philosophers who merit attention, he confines himself to a more detailed exposition of those systems which have permanent value, such as those of Descartes, Spinoza, Leibniz, Paschal, Malebranche, Berkeley, Hume, Kant, and Hegel. The work of Professor Maréchal as now projected is to comprise three volumes; the first bearing the subtitle "From the Renaissance to Kant", the second, "The Era of Critical Idealism," the third, "Contemporary Philosophy." The first volume is divided into three parts, of which the first treats of the Renaissance, examining in particular the doctrines of Nicholas of Cusa and Giordano Bruno. The second is concerned with what the author chooses to call the Cartesian horizon, in which he studies the teaching of Descartes, Malebranche, Spinoza, Leibniz, and Wolff. The third deals with empiricism, in which movement the author includes Bacon, Hobbes, Locke, and Berkeley. He touches on moral and political philosophy and the philosophy of the sciences only in so far as they are mingled with philosophy in general. To some extent this eliminates the inconvenience of dealing with Spinoza before Hobbes. However, it would be preferable to discuss the tenets of Locke before those of Leibniz. At all events British philosophy is presented exclusively in the third portion, which treats of empiricism. The bibliography is not too extensive, but rather select, including the more important writings on modern philosophy down to 1933.

It cannot be said that Professor Maréchal's volume will supersede other well-known texts on the same subject, though we should point out two salient characteristics of his book, namely, a very satisfactory explanation of the genesis and sources of the principal systems, and an evaluation and appreciation of them from the point of view of Catholic orthodoxy which both students and the general reader will find advantageous. Another thing worth noting is that the volume is provided with a detailed table of contents and exhaustive indexes which make it a convenient reference work.

ADAMANTA or "The Diamond Age." By Philo Laos Mills, S.T.D. Washington, D. C.: The Bengalese Press. 1933. Pp. vii+94.

To the list of his works, *Prehistoric Religion, Creation versus Evolution, Psychology of the Superconscious,* and *The Asiatic Arcadia,* the author has added another in which he defends the thesis that man did not gradually rise from primitive barbarism, but rather began his sojourn on this planet in an ideal cultural state from which he lapsed, and that he is destined to reconquer paradise in the supernatural religion of Christ, the Redeemer. Dr. Mills modestly regards his *Adamanta* as a mere supplement to his previous works. In his *Asiatic Arcadia* he placed paradise in Central Asia; now he attempts to show that the *Diamond Age* was the earliest post-paradisaic period of man, during which he retained fresh memories of the lost paradise after he had fallen from perfection. This period the author regards as the era of Adamantan culture. He supposes that man emerged in the mountain valleys of Middle Asia about forty or fifty thousand years before Christ and from that unique center dispersed to the far corners of the earth. The ideal cultural state of man during the *Diamond Age* was due to man's physical, mental, and moral superiority. The author contends that monotheism and monogamy preceded polytheism and polygamy. He declines to admit that man is a descendant of some lower animal. The first man, he holds, was a masterpiece of creation.

While the author argues in favor of an exceedingly plausible hypothesis, and whilst it is admitted that early man need not be considered a savage, some of his arguments border on the fantastic. His style is forceful, vigorous, and rather direct, but, at times, it appears to be unduly acrimonious. Nevertheless he has marshalled the tenets of some of the highest authorities on primitive man in support of his position. One must acknowledge that Dr. Mills has assembled much reliable material from most varied sources from which he has molded a highly informative and stimulating book.

THE CANON LAW OF WILLS. An Historical Synopsis and Commentary. By the Reverend Jerome Daniel Hannan, A.M., LL.B., S.T.D., J.C.D. The Catholic University of America, Washington, D. C. 1934. Pp. ix+517.

There are some parts of Canon Law which require the consideration of both the canonist and the civil lawyer. The canon law of wills is such an item. Hence we are fortunate in now having at our disposal a book that is written by a priest who has successfully completed a course of law in an ecclesiastical as well as in a civil in-

stitution. The canon law of wills is an important subject for clerics, both religious and secular. It is of no less importance for all who have made religious profession. But in this matter it will not suffice to know the law of the Church: it is necessary, likewise, to know the law of the State. Since this second point is not readily accessible to one who has not followed a course of civil law, the book under review is particularly useful.

Doctor Hannan's book begins naturally with the nature and origin of wills. He then considers the various rights of succession, the rights of heirs, the capacity of testators, the various disqualifications, the testamentary formalities, the beneficiaries and their possible disabilities. Concluding the work are chapters on Mass bequests and the Ordinary's position as executor.

In considering the testamentary capacity of clerics, the author has a clear understanding of the various items liable to disposition through wills. There is an adequate consideration of the income of a benefice and its ultimate disposition. The question of stole fees naturally arises and is handled with skill.

Canon 1301, § 1, specifies who are obliged to make a will, and an inventory of their effects. Besides a commentary on this canon, the author has included the particular law of the Council of Baltimore by which we are still governed. Both the universal and the particular laws are dealt with in a satisfactory manner.

The chapter on Mass bequests is a general résumé of the jurisprudence of the civil courts where the legacies for Masses have been attacked. The almost uniform practice of the courts has been to consider these bequests valid either as a gift or a trust. But, as Doctor Hannan says, the court decisions are too few in number to gauge accurately what the general practice will be. The author is inclined to believe that Mass bequests are gifts. There is, of course, a discussion of the perennial question of High or Law Masses and it is a pleasure to find a protagonist for the Low Mass.

In conclusion, Doctor Hannan's work is an important contribution to the library of Canon Law. But it is more than this. Because it is a sound treatment of Civil Law, it deserves a place on the shelves of every law library. Lawyers will find this work of great and frequent utility. There is an abundance of case citation from every State in the Union: evidence of long and discriminating reading.

Literary Chat

Readers of Father Cuthbert's fascinating book, *The Capuchins* (New York: Sheed & Ward), will recall the high praise given to Mattia da Salò's *Pratica dell' orazione mentali.* But this masterpiece of the sixteenth century has long been out of print, and hence Father Cuthbert did well in sponsoring the new critical edition brought out at the Capuchin College in Assisi by P. Umile da Genova, O.M.Cap. The general outline of the method of prayer proposed by Mattia da Salò is common to many teachers. What differentiates the Capuchin writer from not a few of these teachers is the simplicity with which he expounds his method, and his evident anxiety whilst giving direction not to impose a rigid regulation which might hamper liberty of spirit. He would train the novice to use his own wings. There is, too, a notable insistence that the object of meditation is to give fuel to the affections of the heart from which proceed the "action" of the will and the subsequent operations of the soul. As prayer must begin in a preparation dictated by love, so must it end in the operation of love. Mattia da Salò wrote many books, some of more insistent beauty of thought; but none of more practical value to the religious soul than this "art of prayer". (Collegio San Lorenzo dei Cappuccini, Assisi, Italy.)

Dr. John A. Lapp, long known for his leadership and publications in the field of Catholic social action, has just brought out a volume setting forth systematically the legal provisions of the New Deal. (*The First Chapter of the New Deal.* Introduction by Raymond Moley. John A. Prescott and Son.)

The legislation enacted by the Seventy-third Congress is considered by the author not "a finality; it is rather a starter". Other chapters of the New Deal are to follow. The laws that have been enacted solve few problems. Under them employment may be given to millions, but as the end of the emergency period, for which they were enacted, comes in sight, what avail will that be "if economic conditions are not stabilized"? demands the author. To lift ourselves out of the slump is something. But the real task is "to keep out of another slump".

How little the Roosevelt program of economic recovery and reconstruction was understood even by those to whom a large measure of credit for that program has been given is evident from statements made by Professor Moley in his introduction. Surely to-day no one informed of the activities of T.V.A. would refer to the Act establishing the Tennessee Valley Authority as the "Muscle Shoals Act".

Dr. Lapp preserves throughout the work an attitude of objectivity which must have been a difficult thing for a sociologist to do in view of the vast program of economic and social reconstruction embodied in the laws discussed. This objectivity gives permanent value to *The First Chapter of the New Deal.* The discussion is well documented and exact references are given to documents that are easily available to the reader.

It is to be hoped that second and third chapters of the New Deal will follow so that a complete record may thus be made available of an epoch in the history of Democracy that has no counterpart.

A new life of Pasteur, based on new sources of information, revives the memory of that singularly gifted scientist. (*Pasteur: Sa Vie, Sa Foi, Son Œuvre.* [Documents inédits.] Par le Docteur Carlos d'Eschevannes. Pierre Téqui: Paris, 1934. Pp. xv + 236.) The book is an attempt to answer those who, admitting the religious faith of Pasteur, would yet accuse him of laxity in fulfilment of his Church duties. Aside from the question of whether or not men were accustomed to approach the Sacraments frequently at that period in France, one need not simply refer to the fact that Pasteur received the last Sacraments to show that he was a Catholic. The thought of God actu-

ally inundated the soul of this man who found his ideal of virtues in the Gospel (p. 211), who was described as one who believed in "submission to Revelation for divine truths, (and) free research in scientific truths" (p. 216). Pasteur "could not understand the man who deprived himself of the society of God" (p. 198), and "never modified the Creed taught him by his mother" (p. 199). He went to listen to Lacordaire at Notre Dame, and later heard Père Didon in 1877 and 1879. His confessor, Père Boulanger, thanked God for Pasteur in the same manner as he thanked God for saints (p. 212). To those who assert that Pasteur was not a practising Catholic the author of this book answers that the mayor of Arbois once denounced him as a clerical because he went to Mass (p. 175) and that nearly every morning as he went to his laboratory he visited the church of Saint-Etienne du Mont (p. 217).

In view of the importance of sound catechetical instructions, emphasized anew by the appearance of Gasparri's *Catholic Catechism*, it is not surprising to find books of this type appearing in all countries. A recent work of this kind is the *Un Cinquennio di Istruzioni Parrocchiali ossia La Dottrina Cristiana* by Pietro Boggio (Marietti, Roma, 1934). This work contains 250 catechetical instructions covering a period of five years. The subjects deal with the Creed, Sacraments, Commandments, Virtue and Vice, Prayer and Liturgy. The instructions are short, meaty and clearly divided and cannot fail to assist pastors and assistants in their important duty of instructing their parishioners.

Another serviceable book for spiritual reading is, *La Priére du Christ dans le Cœur du Chrétien*, by J. B. Gossellin, S. J., (Louvain, Museum Lessianum, 1934). This book contains twenty short reflexions on the excellence of prayer in general and on the Lord's Prayer, the Hail Mary, and the Doxology in particular. As an example, the petition "Thy Kingdom Come" is divided into reflexions on the interior kingdom of the soul, the visible kingdom of the Church and the glorious kingdom of heaven. Suitable petitions are added for the advancement of each of these kingdoms, e. g. grace for the kingdom of the soul, propagation of the faith for the kingdom of the Church, and the conquest of the heavenly kingdom by all men.

Any one interested in Russian affairs since the Revolution can spend a few absorbing hours, and instructive ones too, over the little volume of Mgr. J. M. Vidal—*A Moscou*. When the revolution occurred in 1917 the author was pastor of Saint Louis des Français, parish church of the French Catholic colony in Moscow. The first part of the book is a chronicle covering the first three years of Bolshevism, 1917-1920. The second part tells of the daily sufferings. The third and last portion, and by far the most interesting and best written, tells of the fate of religion at the hands of the Bolsheviks. The narrative is simple and straightforward, and one cannot help but feel a genuine sympathy for the author who so quietly tells of the destruction of all that was dear to him. The final chapter of the book will supply particulars to fill in the usual sketchy knowledge that most of us have of the anti-religious activity of the early years of Bolshevism. Particular instances and reliable statistics are adduced to substantiate the author's charges. For the historian the volume has special value, coming as it does from an eye-witness who can tell his story so simply and without prejudice. (*A Moscou* durant le Prémier Triennat Soviétique. By Mgr. J. M. Vidal, onetime pastor of St. Louis des Français, Moscow. Maison de la Bonne Presse. Paris. Pp. 242.)

The works of De la Taille and Lepin have given rise, within the last decade, to an immense amount of theological literature on the concept of sacrifice in general and the sacrifice of the Mass in particular. Most of these works and articles are of a controversial nature. A more dispassionate treatise, from the pen of Fr. Henricus a S. Teresia, O.C.D., has recently appeared (*Notio Sacrificii in Communi in Synthesi S.*

Thomae. Romae, apud Collegium Internationale S. Teresiae et S. Joannis a Cruce, 1934. pp. 178).

Fr. Henry's purpose is to bring indirect light to bear on the concept of sacrifice in general, so that this light will dissipate some of the darkness that enshrouds the questions of the Sacrifice of the Mass and of the Cross. He thinks that St. Thomas may clear up this dark corner of theology because of his special manner of treating the question of sacrifice in its relation to other acts of religion.

Before the time of St. Thomas no theologian had ever adequately discussed the notion of sacrifice. Texts from St. Augustine, Hugh of St. Victor, Peter the Lombard, Alexander of Hales and Albert the Great show that representative theologians before the time of St. Thomas either wrote on sacrifices in the concrete, or touched only incidentally on the question of sacrifice in general. St. Thomas used the material gathered by his predecessors to make a synthesis of all acts pertaining to the virtue of religion, giving to the idea of sacrifice its proper place and treatment in this synthesis.

Nothing is said in the present volume about the kind of immolation necessary for a sacrifice—a controverted question. The principles of St. Thomas warrant the statement that positive legislation, in determining the nature of the sacrifice to be offered, may choose between different kinds of real immolation, or prefer a representative immolation. All that St. Thomas says in regard to the relation of the sacrifice of the Mass to that of the Cross is that the sacrifice of the Cross is a real sacrifice and that the sacrifice of the Mass is its representation.

Appended is a bibliography of the principal works and articles on the unity of the sacrifice of the Cross and the Last Supper, on the sacrifice of the Mass, and on sacrifice in general, that have been published since the appearance of De la Taille's "*Mysterium Fidei*".

The story of the Gospel is retold in language capable of being understood by children in a small volume by Teresa Llody. (*Jesus:* for Little Folk. Herder: St. Louis; pp. 182.) The life of Christ is presented in short, concise form and topically. The parables are left out of the continued narrative and are told as stories at the end of the book. Half a dozen newly designed illustrations help to make the work attractive.

The plan of the author is to present the basis of Christian teaching by using the life of our Lord as a background. It is her aim to have the children themselves read every portion of the story. Such an aim is laudable; and children will, indeed, be attracted to the work. The only thing we regret is that almost any book that sells for more than a dollar automatically becomes impossible for the poor.

The London Catholic Truth Society is gradually completing its project of forty essays on *Studies in Comparative Religion* under the editorship of Fr. Messenger. The most recent pamphlets are: *The Apostolic Church*, by Fr. Martindale, S.J.; *Ante-Nicene Christianity*, by Dom Butler, O.S.B.; *Anglicanism*, by Fr. Janssens; *The Religion of Ancient Egypt*, by Fr. Mallon, S.J. The latter is a revised printing of Fr. Mallon's contribution to the same subject in the old History of Religion Series. A notable addition to the older issue is a section on the Book of Wisdom by Amem-em-opet, which work apparently influenced Solomon's Book of Wisdom of the Old Testament.

Four other additions to the Catholic Truth Society's Studies in Comparative Religion are: *The Religions of China and Japan*, by the Rev. J. Mullie and the Rev. J. M. Martin; *Patriarchal and Mosaic Religion, The Religion of the Hebrew Prophets, The Religion of Post-Exilic Judaism*, by the Rev. J. M. Barton. The latter three we recommend highly as the best brief summary available on a vast field, and one which gives the most recent opinions and the latest bibliographies.

It is gratifying to record that Catholic boys at The Hershey Industrial School, Hershey, Pa., are to be permitted to receive religious instruction under Catholic direction and to go to Mass and receive Holy Communion. This announcement comes from the management of the school, which was founded and endowed for the residence and education of poor white orphan boys. His Excellency the Bishop of Harrisburg, in whose Diocese the school is located, confirms the statement, which has been made public since our reference to the school in our December number, 1934 (pp. 638-9).

Two novels of very different types, both in Miss Clarke's best style, are found in *Feet upon the Mountains,* and *Uncertain Star.*

The former is a vivid picture of life in a private sanatorium in the Alps where nothing is spared to minister to the suffering body, but the poor soul is absolutely neglected. The reader feels the atmosphere at once, the chill of the snows and Alpine winds, the subtler chill of unbelief openly expressed by the inmates. The revolt of youth against illness and the approach of death where no supernatural aid is at hand is poignantly delineated, and by happy contrast, the healing and sanctifying effect of faith and the sacraments on a young and ardent spirit is seen, rather than described. The perusal of this story of Isabel Clarke's leaves the mind refreshed and a little wistful. (Longmans, Green & Co.)

Uncertain Star is a good story, and not so unreal or fantastic as might appear at first sight. It is the history of the adventures of a young Catholic girl fascinated by a fortune-teller who advised her to "follow her star", and cleverly staged the first act in the drama. The heroine is the kind of girl too commonly met with, well instructed, but inclined to revolt against authority. One feels that her rescue from dangerous surroundings and hazardous circumstances is almost more than she deserves, for the sympathy of the reader goes out rather to the patient, hard-working mother and faithful Jack than to the somewhat fickle heroine. (Longmans, Green & Co.

Seeing God, by Wm. A. Berberich, translated by the Rev. Lawrence P. Emery, M.A., will be welcomed by the many who are looking for writings on the subject of contemplation. The form of dialogue in which the treatise is written is also attractive to many, and the wealth of quotation from Scripture gives it almost a consecration in itself.

Far from being an ordered dissertation on the subject, leading from chapter to chapter each another step in the road of perfection, this treatise seems to the reader to be rather a series of descriptions of the beauty, usefulness, value, etc. of divine contemplation, and the style is not unlike that of the *Imitation of Christ.* Two passages will, perhaps, give a truer idea of the work than any description.

"What are the saints on earth? They are artists who have succeeded in bringing forth the most glorious creation, a soul shining in the gifts of My Spirit, and they spend themselves in giving a greater beauty to this picture each day; they are wise men whose knowledge surpasses all the wisdom of the world. They are warriors who in the strenuous battle have wrested the kingdom of God for themselves and gained a fortress from the battlements of which they see a beauty which angels desire to see; they are husbandmen who on the fields of earth sow a seed from which imperishable fruits spring up" (p. 324).

"What is holy contemplation? It is experimental love combined with the spiritual vision of the divine light through faith and grace; a vision of God, not face to face, but 'as in a mirror in a dark manner' (I Cor. 13:12), or as appearing through a veil; the light of day for the soul, brought about by the still veiled sun of the Divine Being; the fulfilment of My promise to the pure of heart that they will see God" (p. 439). (Benziger Brothers.)

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